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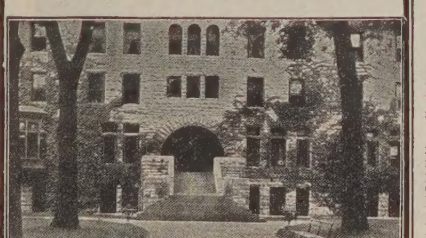

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The Living Church

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THE GIFT OF GOD.

THERE is something, surely, undeniably impressive in the fact that throughout the Old Testament, not once occur the words found not less than twenty-five times in the New, and constituting the very keynote of its teaching, the keystone of the arch on which rests its purpose and message—the two immeasurable words—"ETERNAL LIFE."

It is true that twice we have their equivalent, once in "life everlasting" as spoken by the prophet Daniel, once by David in "life for ever and ever." Furthermore, in many utterances do we find eternity foreshadowed, and abundant evidence of a strong conviction in man's immortality. Nevertheless, neither in the use of the words, nor the context of the passages mentioned, will it be conceded, is presented the clear, definite truth conveyed in the term as embodied in the New Testament, and, for the first time, enunciated, by Him whose mission it was to bring "life and immortality to light."

Truly is it as though He at whose command had flashed forth the fiery sword safeguarding the first "Tree of Life" lest fallen man should "eat, and live forever," now withdrew that barrier, and through the coming of the promised One—the ever eternal Tree of Life—throws open wide the way, and bids mankind, redeemed, to eat, and live.

That the invitation itself unveils a sphere of existence wholly apart and distinct in conditions from that of earth, is self-evident, since the priceless gift thus offered, as applied to the world, shadowed and embittered by man's disobedience, had proved a burden intolerable. For not in wrath, but mercy, had the deathless Tree of Life been guarded, lest man having ruthlessly opened upon himself the gates of sin and sorrow, had likewise closed the only gateway of escape.

Not, therefore, till the Deliverer should come, redeeming him at once from the curse and the thraldom of sin, was Immortality brought to light in all its fulness and power, and the path made clear through Him who was Himself the Way, the Truth, and the Life.

Impressive indeed, then the declaration of the apostle proclaiming: "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

Manifold are His gifts, benefactions solely His, not to be bought, acquired, nor inherited: earthly existence, in all its mystery, the faculties innumerable of mind and body, the sunshine, and rain, the fruits of the earth, friendship, love, and human ties—all His gifts, and His alone: yet how fleeting, and therefore how worthless, save as merged, uplifted and crowned, for evermore, in that which is preëminently His gift supreme—*the* gift of God—Eternal Life. L. L. R.

IF WE FEEL our spirits apt to wander in our prayers, and to retire into the world, or to things unprofitable, or vain and impertinent: Use prayer to be assisted in prayer; pray for the spirit of supplication, for a sober, fixed, and recollected spirit; and when to this you add a moral industry to be steady in your thoughts, whatsoever wanderings after this do return irremediably are a misery of nature and an imperfection, but no sin, while it is not cherished and indulged in. When you have observed any considerable wanderings of your thoughts, bind yourself to repeat that prayer again with actual attention, or else revolve the full sense of it in your spirit, and repeat it in all the effect and desires of it, and, possibly, the tempter may be driven away with his own art, and may cease to interpose his trifles when he perceives they do but vex the person into carefulness and piety; and yet he loses nothing of his devotion, but doubles the earnestness of his care. To incite you to the use of these, or any other counsels you shall meet with, remember that it is a great indecency to desire of God to hear those prayers a great part whereof we do not hear ourselves. If they be not worthy of our attention they are far more unworthy of God's.—*Jeremy Taylor.*

THE REVOLT IN ROME.

WE are reprinting from the London *Times*, on another page, the substance of an "Open Letter to Pius X" that bears witness to the spirit of unrest that is so prevalent in the Roman communion and particularly in the holy city itself. That the letter is unsigned does not import what anonymity would imply among ourselves. Force is so largely applied in the suppression of dangerous expression of opinion among Romans that the signed avowal of a protest against a papal allocution is practically impossible. Few of us have realized how intense is the present intellectual revolt within the Roman communion. This revolt is not directed, as was that which followed the Vatican council, against the exaggerated claims of the papacy. Infallibility appears to be a dead issue among Romans, and Old Catholicism appears to make little or no headway. The revolt is larger than that. It is rather against the stifling of scholarship which has been carried rather further under Pius X, than it had been under his predecessor; but in the greater revolt, there is much to suggest as well, the demand for the reform of the abuses of the papacy. For it must be remembered that modern scholarship has penetrated the Roman communion as it has penetrated all others. But its course has been different in different parts of the Church. In Rome it has flowed into two divergent streams. It has produced a group of scholars who are orthodox in upholding the doctrines of the Catholic creeds and of the Roman amplifications of those doctrines as well, but who are saturated with the newer scholastic conceptions of the authorship and interpretation of the sacred canon. And it has also produced a vastly larger number of conforming agnostics, who cynically preserve silence but at the same time have reduced worship to a cold, meaningless form. Strangely enough, and most unhappily, official Rome seems to view this latter class with entire equanimity, while the former class, whose adherents are really the hope for better things in the Roman communion, are the subject of official thunderings that are hardly likely to rest in noise alone.

No doubt it is true that some portion of the former class has grown to regard with doubt the doctrines that are questioned by the similar extreme school among Anglicans. Yet this spirit of doubt by no means characterises the entire class, if their earnest protests are to be believed. They stand, in short, where a scholarly section of our own Catholic theologians stand. They are the Gores and Sandays of Rome. Their hypotheses may not always be precisely such as we should be willing to avow as our own; especially should we question the adequacy of their definition of revelation as given in the present manifesto. But notwithstanding any such differences, most of us feel a warm sympathy for the members of this school, and a corresponding impatience with the hostile attitude toward them maintained by officialdom.

And this manifesto is notable for more reasons than one. Avowedly the work of five men only, it must be presumed to represent the sentiment of a considerable school of thought, and one that has within it the hope for the future if the Roman communion is to retain any allegiance over men of education. Indeed it seems incomprehensible that this can fail to represent the mind of the next generation of Romans, simply because it is inconceivable that faith allied to exploded philosophy can permanently retain its hold over the greatest communion, numerically at least, in the Catholic Church. Space forbids a lengthy examination of the letter; but some of its phases may not be passed over without attention.

The letter treats of two main subjects, science and democracy, which are termed "the living forces of the time"; forces which "the Church must understand, and not only conciliate, but inspire, if she would fulfil her mission." The writers perceive how unfortunate, how suicidal even has been the Church's attitude of hostility toward the State in Italy and in France. The crime of 1870 has now borne its legitimate fruit. Rome staked everything on the maintenance of the political integrity of the Papal States, and lost. The decree of Infallibility itself can hardly be recognized otherwise than as a war measure, intended to stay the march of hostile armies into Rome, and it failed. It burdened devout minds with an indefensible dogma, and made retreat from it, humanly speaking, an impossibility. And the retreat of the Pope into a position of permanent hostility to the Italian government, has thrust a nation that wished to be loyally Catholic well-nigh into irreligion if not into agnosticism. And as though this were not enough, a like conflict with the government of France, in which, no doubt, the papacy was less directly to blame—though by no means blameless—than it was in its extraordinary conduct in and after the Italian revolution, has made it difficult for another of the Latin nations to combine Catholicism with patriotism. Surely a less Bourbon-like attitude would have taught Rome not to repeat her Italian mistake in France. And singularly enough, the platonic affection for America and American institutions professed by Leo XIII. becomes heresy when applied to the "elder daughters" of the Church!

Bear all this in mind when reading what are the reforms demanded by these scholars in their present letter. The Church—that is, the papacy—"must bring herself into line" with the ideals of democracy. And as though this were not enough—for, illogically enough, Rome has already done this to a large extent in America—she must "also transform and purify the form of her own government . . . ., abandon or alleviate her ancient coercive methods, restore a measure of provincial autonomy among her Bishops, recognize more freely the religious action of the laity, and secure more equitable tests in the selection of her central executive body, while providing for a fuller representation of foreign nations upon that body." Do these appellants recognize what they are asking? A papacy reformed in accordance with their demands would be one with which Anglicans and Greeks might be able to treat in the interests of unity.

AND EVEN MORE momentous, in relation to problems of the day, is the section relating to the duty of the Church toward the new science. Herein the condition within the two Western communions does not greatly differ. The creeds are not mixed up with philosophy; but, as was inevitable, the interpretation of them has consisted largely of an harmonizing of their doctrines with the philosophy of the day—the day which is now yesterday. We say this was inevitable; it was also praiseworthy. As a proposition of pure logic, the Church might conceivably have set forth her tenets and refused to countenance any effort of her scholars to make those tenets intelligible to the learning of the day. But she was too wise thus to permit a chasm to exist between faith and current learning. The theology of the ages has always and of necessity invaded very largely the realm of philosophy and of science, and it was inevitable that the philosophic and scientific bent of the age—any age—should unconsciously be read into the Church's standards, the creeds, the liturgies, the Bible. Yet these standards are and always were distinct and separable from those branches of learning.

The issue of to-day grows out of the fact that science has outgrown its old conceptions, has revolutionized its old teachings, especially concerning matter, both as to its origin and to many of its manifestations; and that philosophy has adjusted or is adjusting itself to the new science. Both of them therefore find themselves no longer in touch with their adjustment to the Christian faith that had once seemed adequate. "For minds trained in the new methods," says this open letter, "the traditional form of Christian apologetic is meaningless." The Church is again confronted with the issue which was once involved in the teaching of Galileo. Shall she condemn Galileo anew? Shall she make the mistake of confusing the creeds with the philosophy that her theologians borrowed from the best learning of their day? The long-continued controversy over the niceties of philosophic distinction involved in the dogma of transubstantiation may well be a warning to her to-day. Philosophy, even when applied to unimpeachable orthodoxy of doctrine, cannot without peril be declared *de fide*.

We have said that it may be questioned whether the view of revelation presented by these appellants is sufficient, and we presume that it need not be accepted as the final view of the advanced school in the Roman communion. We should say, not so much that "Revelation . . . . is a development," as that it is the communication of a development. Revelation must not be confused with the slow progress of intellectual advance. But the function of scholarly research in restating the harmony between the faith (which is unchangeable) and the new learning (which is the result of recent intellectual change and may itself give way to still newer learning in later days) is not only justifiable; it is the duty of the Church, in her prophetic office, if she would preach the gospel to the men of to-day in the language of to-day. Among ourselves, this duty has at length been commonly recognized, in spite of the crude and frequently imperfect ways in which advanced scholars within the Church attempted to perform it, and conservative scholars, for the most part, clearly recognize this duty. Too great conservatism in

clinging to worn-out methods of presenting the doctrines of Christianity and its relation to the world of matter and the region of thought would defeat the purpose of the Church. The Bishop of Chicago well said in his recent convention address: "Whereinsoever the attack on the Christian citadel is new, the weapons of defence must be new weapons handled by living men. Modern Goliaths can still be slain in the name of the Lord of Hosts, but not by a David, nor with a sling and a stone. The old apologetics will not answer. The parrot-like discharge of old arguments will miss the mark." The truth that must prevail over whatever measure of error there has been on either side, is that the faith, being based neither on philosophy nor on science, is unchanged and unchangeable, but that the presentation of the faith, if it is to be made in a "language understanded of the people," must be made in accordance with whatever light from the newer learning may be thrown upon it. The creeds must stand; their defence must harmonize with the thought of the day.

Can Rome digest this new condition, which it has been difficult for us, with less strong traditions of conservatism, to appreciate? If not, it is difficult to prophesy for her any future but the further ravages of irreligion, of intellectual deadness, of spiritual apathy, and of cynical agnosticism which have already made such alarming inroads upon her in what were once the particular preserves of the Church. To condemn scholarship is not necessarily to prove false to the Catholic faith which it is the prerogative of the Catholic Church to uphold; but it is to pervert that faith, to endanger many souls, to drive thinking men into unbelief, and to preach the exploded conceits of men of another age, in place of the gospel that alone can lead men into touch with their Maker and their Redeemer.

IT is somewhat late to make the acknowledgment, which circumstances have hitherto prevented, but we cannot permit the national conference of Charities and Corrections, held last month in Minneapolis, to pass without remarking upon the value of such gatherings. We in America have very much to learn concerning the best methods of dealing with the problems that an awakened consciousness has revealed to us. Much of our charity is harmful; most of our correction serves the opposite purpose. Indeed we believe that some generation that follows us—we only hope that it may not be too far in advance of us—will look back upon the present-day system of punishment for criminal offenses very much as we look upon the barbarism of the ages that have passed. We train men to be criminals in our jails instead of directing them toward a godly life; we permit them to become charges against the state when the state has the right to utilize their labor in her own support as well as in theirs, and we leave their families to starve when we might superintend their support by the bread-winner during the term of his incarceration.

These considerations are awaking thinkers everywhere; but the recognition of the condition is only one step toward its reform. What shall we do about it? It is this question, in many phases, that the writers and speakers at Minneapolis essayed to answer. Space forbids any report of those addresses here, though we should be glad if many of our readers would follow the discussions as they are reported in *Charities and Commons*; and it is hopeful to discover how many wise suggestions have been made.

Reform of social wrongs is slow indeed; and intelligent discussion of the means of such reform is helpful toward securing any recognition of the necessity for new forward movements.

CLOSELY akin to this subject is that of social purity. It is easier and more pleasant for us to close our eyes to the pressing need for teaching our children plainly the things that make for personal purity than to warn them against those things that would violate it. Not only is ignorance of vice no protection against it, but it is positively a menace to the purity of a child or a young adult. A committee of the diocese of Massachusetts presented a careful report on the subject to the recent convention of that diocese.

"We call upon parents," said the committee, "to feel their sacred responsibility for judicious instruction of children as to sex and the relation of personal purity to health and happiness. Mothers especially should instruct their daughters, for young women are strangely ignorant in these matters. They should tell their daughters the fearful risk they undergo if they marry men who have led immoral lives. Parents should know the companions of their children, and especially the young men with whom their daughters are acquainted.

"A serious responsibility rests upon the Church. Clergymen teach positively the glory of purity. They should insist upon a single standard for men and women and urge the reformation of the social code in this respect.

"The ambitious standards of social life and the increased cost of living are largely responsible for the postponement of marriages; and late marriages are in part answerable for immorality. The average age of the first marriage of men has within a century changed from twenty-two years to twenty-seven years. Public sentiment should honor young people who are willing to endure comparative hardship and privation in order to establish a home."

Arrangements have been made for the holding of a National Purity Conference at Battle Creek, Michigan, October 31st to November 6th, and we are requested to assist in extending an invitation to all interested to be present. The conference is called by the National Purity Federation, and churches, missions, and organizations working for better social conditions are invited to send delegates, who will be entertained free of expense at the Battle Creek Sanitarium. Information may be obtained of the president of the Federation, Mr. B. S. Steadwell, La Crosse, Wis.; Dr. Carolyn Geisel, Battle Creek, Mich.; or Mrs. Rose Woodallen Chapman, 823 East 18th Street, Brooklyn, New York. A bi-monthly magazine published in the interest of this crusade is *The Light,* published at 301 N. Ninth Street, La Crosse, Wis.

That fifty thousand abortions are annually procured in Chicago has lately been declared, and Chicago can hardly be an exception among American cities. This fact, together with the frightful extent of the divorce evil, the revolting traffic in girls, the increasing amount of debauchery in our cities, the spread of pollution among children, and the enormous extent of venereal disease, constitute such a problem as can only be solved when thinking men and women are in earnest in dealing with it.

WE have pleasure in introducing to our readers this week a new European correspondent in the person of the Rev. Herbert Hammond Jeaffreson. Mr. Jeaffreson is an English priest who has been a resident near Florence, Italy, for a number of years past, and is closely in touch with the men and the movements of southern Europe to-day. A graduate of Trinity College, Cambridge, he was ordained by the Bishop of Oxford in 1872 to the diaconate, and by the Bishop of London in 1874 to the priesthood. The greater part of his ministry was spent as one of the clergy of St. Augustine's, Kilburn, in the west end of London. He is at the present time chaplain to the Bishop of Gibraltar, and the chapel in his own home at which he ministers is under the license of that Bishop. Mr. Jeaffreson is the author of a number of theological books of value, and also the editor of an edition of *Murray's Hand Book for Central Italy.*

We introduce Mr. Jeaffreson to our readers with much gratification. His first letters will tell, both in retrospect and in its present condition, the story of the breach between the Papacy and the French state, and will make that difficult dispute more intelligible to Anglican readers. Beyond that there are other movements of thought and of action in the Roman Communion which he has had the opportunity to observe and to understand. One of these subjects which will be treated in an early letter is that of the Societa S. Girolamo and its translation of the Gospels. Another, which will be full of interest to many of our readers, is the story of the pronunciamento by the Papal Commission on Biblical Study, which was published last year.

It is with much satisfaction that we introduce Mr. Jeaffreson to our readers.

WAR with Japan? It seems incredible; preposterous! But unfortunately, this is not equivalent to saying it is impossible.

"Not the slightest danger of war," has been the constant tenor of official language, "if only the yellow press of the two countries don't get us into it."

Yes; if only—aye, there's the rub.

War, in these days, is the outcome of popular excitement. There was a day when it was caused by national intrigue. That day, probably, is past, with all the nations of Western Christendom. Representative governments do not easily lend themselves to such extreme measures. The ambition of kings is held in check by thoughts of their Majesty's "opposition" no less than by considerations of royal exchequers.

But the menace to peace to-day is contained in the liability of modern peoples to be driven into frenzy by newspapers. This

menace is quite as operative in Japan as in America; and it was sufficiently operative in America within ten years to prod us into a war that many of us believe to have been unjustifiable. Shall we expect more control on the part of Japanese than of Americans?

Let no one blame the Administration for sending fleets into the Pacific. We are between two straits. To send them is to risk their effect upon Japanese imagination; to withhold is to place us in a position for humiliation if an attack should be made upon us by a Japanese fleet, impelled by the popular demand that may result from yellow journalism in Japan.

The responsibility resting upon Americans is a serious one. We shall not be blameless if war comes, notwithstanding that most of us sincerely desire to pursue that right and courteous course toward Japan that alone can avoid it. Some blemishes there are in our federal constitution or it would not be impossible for our federal government to hold its own citizens in check while it must assume responsibility for their actions.

God help us, and give us peace!

ANSWERS TO CORRESPONDENTS.

H. J. M.—Bishop Cabrera is not reckoned as an Anglican Bishop, but as a Spanish Protestant. His episcopal orders were received from Bishops of the Church of Ireland.

ANXIOUS TO KNOW.—(1) To abstain from flesh meat on the days of abstinence (see page xxiv. P. B.) is a very ancient custom, which is followed by many Anglicans as being the most feasible recognition of the duty of fasting laid upon them. A little tractate, *No Friday—no Sunday*, published at this office (1 ct.) will be helpful to you.—(2) The best that can be given should always be used in the worship of Almighty God. If elaborate vestments were ever obtained at the expense of charitable funds, it would certainly be culpable. Happily, they are not. Remember our Lord's rebuke to Judas Iscariot when he suggested that the expensive ointment used on His person by a penitent woman might better have been sold for the benefit of the poor.—(3) Ember days are those set apart for prayer in behalf of persons to be ordained.—(4) A suitable prayer on entering church is the following: "O Lord, open Thou our lips and purify our hearts, that we may fitly, reverently, and devoutly join in this service and worthily magnify Thy holy Name; through Jesus Christ our Lord. Amen."

J. D.—We do not recall such an article.

K. C. M.—A Bishop Coadjutor is one chosen to assist in a diocese, with the right of succession to the episcopate of the diocese on the death of the Bishop. A Suffragan Bishop would not have the right of succession, though he would be eligible to election as Bishop of the diocese in case of a vacancy.

H. M. C.—(1) We know of no authority for the practice.—(2) There are high celebrations every Sunday in many, if not most, of our Cathedrals, but we cannot say which.—(3) They differ in degree.—(4) We cannot say.—(5) St. Alban's, Holborn, is notable as being a very successful work among workingmen on Catholic lines. There are many other churches in London equally notable for work on those lines.—(6) Corpus Christi is the annual festival of the Confraternity of the Blessed Sacrament, and is observed by the parochial wards of that society, but not to any considerable extent elsewhere among Anglicans, though many feel that its revival for general observance would be desirable.

FAIRNESS IN MAKING APPORTIONMENTS.

SAID the Bishop of Vermont in his recent annual address: "About General Missions I have a word to say. I do not in the least grudge (you know I have always been forward to urge) contributions to the General Missions of the Church. As we are filled with zeal to extend Christ's kingdom with all its privileges, we shall be forward to help its needs both in our own State, throughout our country, and in foreign lands. The apportionment plan (like most plans) has its advantages and disadvantages. On the one hand it helps towards a sense of responsibility, and to a certain extent warrants the central Board in making grants, in accordance with an income on which they can reasonably rely. But on the other hand it tends (as a matter of fact, I fear) to cripple spontaneity, and that particular interest in special works which counts for a great deal with many people. That, however, is not the particular criticism which I feel moved to make at this time. This is, that, as a recognition of our having by a considerable effort made good our apportionment for two successive years, the sum expected from us has been increased. That again in itself might not be unreasonable. I do think it unfair that this should be done by a Board consisting of fifteen Bishops, fifteen presbyters, and fifteen laymen, when of the twenty dioceses represented by these forty-five leading persons not more than three (Pennsylvania, Rhode Island, and West Virginia) met *their* apportionments last year. Either the apportionment was not fairly assessed on the several dioceses; or it was unfairly neglected by several of those best able to meet it."

SEEK a broken heart; the Lord is ever at hand to that. And thou that sayest thou canst not find pardon of sin and power against it; consider whence are those desires of both, which thou once didst not care for. Are not these something of His own work? Yes, surely. And know He will not leave it unfinished.—*Archbishop Leighton.*

THE ECCLESIASTICAL DIFFICULTY IN FRANCE.*

[FROM OUR EUROPEAN CORRESPONDENT.]

I.—THE FIELD OF BATTLE.

THERE are many members of the Anglican Communion who desire to gain a clear view of the present relations of Church and State in France. The desire is natural, for we cannot see with indifference the trials of our Christian brethren, even if they be slow to own the bond of brotherhood. Moreover, it has been remarked that the logical severity of the French mind often brings into early prominence principles which other races have to face later, so that from a study of the French nation we may learn something of problems which in time we also shall have to face.

But the present position of the French Church is complex, and it is not easy to gain a consistent view of it; and I regret to add that there is a good deal of misrepresentation on both sides. I am no politician, and I bring to my task no further advantages than those which come from a rather extensive reading of the literature of the subject, some amount of conversation and correspondence with friends who are personally concerned in the conflict, a warm affection for the French Church and Nation, and a resolute intention to be fair. I intend only an outline, and shall not attempt to chronicle all the events; and I shall purposely abstain for the most part from naming men and quoting their words. I offer my readers little more than the conclusions to which I have been led by my study of the matter.

Of the ancient glories of the French Church, of her saints and her theologians, I say nothing. But it will not be amiss to speak of her traditional attitude towards the Roman See. No more than the rest of Western Christendom did she doubt that the Pope inherits the privileges of St. Peter, but this did not imply submission to papal absolutism. The Gallican Liberties were expressed in the Articles drawn up by Bossuet in 1682. Too often they were asserted in a petty balancing of an autocratic King against an autocratic Pope, and in their ancient form they came to an end with the extinction of the absolute monarchy; yet much of their spirit has survived in the comparative freedom of the French Church.

Before the great Revolution—that is to say, before 1789—the position of the French Church with respect to property was the same as that of the English Church to the present day. She was never endowed by the State. Individuals built churches and provided means for the maintenance of them. Sometimes the endowment consisted in land, which we call glebe. More frequently it took the form of a rent-charge, usually to the amount of one-tenth, because men had accepted the teaching that it was right to devote a tenth part of their wealth to the service of God. The State had no more to do with the matter than to see that glebe was respected and tithe was paid, just in the same way in which it watches over all other forms of property.

That the great wealth of the Church was abused by the heaping of benefices on greedy pluralists, while many of the working clergy received but a starvation wage, a condition that would have justified redistribution, is admitted by all men; but the actual measure taken by the National Assembly in 1789 was no redistribution but spoliation. All the Church's buildings were placed "at the disposal of the nation," and tithe was to cease to be paid in 1791. It is true that a charge was placed in the budget for public worship; but in a short time religion itself and all provision for its maintenance were abolished.

The great Napoleon, seeing the necessity of religion to society, initiated in 1801 the measure called the Concordat. He did not venture to propose the restoration to the Church of the property which had passed into the hands of the nation; but he undertook that an annual sum should be paid by the State for the support of the clergy, and the gratuitous use of the sacred edifices and the parsonages was allowed; the clergy were to be appointed by the Bishop; and a scheme was promised, but apparently never carried out, for enabling the Church to hold benefactions. The effect of this legislation was three-fold; religion was reinstated, but the clergy became pensioners and tenants of the State, and they were brought much more closely under the authority of the Bishop, which meant that of the Pope. Yet many a reminiscence of the ancient Gallican Liberties remained.

The general character of the clergy under the Concordat is familiar to many of us, and may be studied in the saturnine pages of Balzac and in the more recent and more genial *Lettres*

* See editorial note on previous page.

d'un Curé de Campagne of Yves le Querdec. Blameless, cheerful on small means, kindly, often absorbed in trifles, not learned, not very spiritual, they gained the affection of their people even if they could not cure the fever of revolution which still ran in the veins of the nation. It was the restoration of the Monastic Orders that at once raised the tone of the clergy and provoked antagonism.

From the time of the Revolution Religious Orders were, with trifling exceptions, excluded from France, until, in 1840, Lacordaire returned from Rome in his Dominican habit to the pulpit of Notre Dame. The road which he opened was presently thronged by the members of other communities. No candid observer can deny the advantages thus gained by the French Church. Famous old monasteries were restored to their sacred uses; Benedictines renewed the splendid reputation for learning which belonged to their forefathers; friars followed the example of St. Francis in preaching to the poor; other congregations rekindled the flame of priestly holiness; sisters, with the singular aptitude of French people for combining strict organization with delicate cheerfulness, served their country nobly in orphanages, in refuges, in hospitals; and, although I am obliged to make some reservations, I cannot refuse my praise to the Christian Brothers and other societies who provided religious education side by side with the secular State schools.

What was it that made these Religious Orders the most vulnerable part of the French Church? I do not think it was any Protestant prejudice against "monkery." The institution was too familiar from recent tradition to encourage the malicious fables which carried on in England the nasty and fabulous discoveries of Henry VIII. No doubt worldly men are sometimes moved to spite by the sight of devotion greater than their own; and many a father must have resented the influence which led his son to adopt the habit of a friar when he might have entered into business and prospered, or caused a daughter to refuse an advantageous offer of marriage that she might devote herself to the poor. Such a sword as this our Lord predicted that He would bring into families, and, while we may sympathize with the disappointed parent, we must hail the Hand that bears the sword.

A far more important reason for the dislike of the Religious Orders was financial. They escaped a part of the exactions of the State, for property held in the dead hand evades the death-duties which other property has to pay at every demise. Then, the Convent, raising much of its own sustenance, was a poor customer to the neighboring tradesman. And there was a frequent suspicion that the convent, subsidized by the gifts of the faithful, used the unpaid labor of its inmates to undersell the general market, and certain cases, probably exceptional, in which this charge was combined with that of cruelty, excited much animosity.

But I think that the chief cause of the dislike of the Religious Houses was political. It has always been the tendency of Religious Orders to seek exemption from the local episcopate and to be taken under the direct control of the Roman See. It is not necessary to credit this desire chiefly to the hope of the Religious that they would be less under the control of a distant Pope than under that of a neighboring Bishop. The Order, as it spreads from one diocese to another, might be hampered in its liberty and unity of action if it were subject in the case of each such extension to the control of a fresh Bishop. The difficulty is felt in England when a Community, which enjoys the confidence of the Bishop in whose diocese the Mother-house is founded, extends its operations into another diocese where it may be less cordially welcomed; and I understand that some strain has been felt in the case of English Communities founding branches in American dioceses. If in the case of French Communities the connection with Rome had been purely religious, the difficulty might not have been great; but as a matter of fact they became identified with the politics of the Vatican, chiefly as regards the agitation for the restoration of the Temporal Power. The prayer that God would save France was mingled with the desire that He would lead her armies in a crusade against Italy. Together with this was a bitter hatred of the modern principles which had made Italy apostate and were leading France in the same direction. Some Orders gained possession of what is called *la bonne presse,* and used it with a virulence of language to which the worst "religious" papers in England afford no parallel in denunciation of liberty of conscience and of the States which uphold it. To support the Jew Dreyfus against injustice was, in the eyes of these papers, to be a Jew; and to be a Jew was to be charged with every abomination. The private lives of liberal statesmen and of their families were ransacked with little decency and little candor. Sober persons were alienated by the most extravagant novelties in devotion. In vain did the wise Pope Leo XIII. urge on Catholics the duty of loyalty to the established government: those who most insisted on obedience to Rome were disobedient on this point. It can hardly be wondered at that those who assumed this position of enmity to the Republic came to be regarded as a disloyal faction, hostile to ideas on which the Republic and most other modern governments were founded. They advocated the cause of faction, and chose the part of a regiment of the Vatican on French soil. It is needless to say that the more venerable Orders were free from this crime, and that the majority of the Religious went about their works of piety and charity with little concern about politics; but they suffered for the crimes of others, and sober Benedictions had to bear the blame of venomous assumptionists.

HERBERT H. JEAFFRESON.

AN "OPEN LETTER" TO PIUS X.

A REMARKABLE document, says the London *Times,* has just appeared at Rome in the form of an "open letter" addressed to Pius X. by a group of priests. The letter, which is written in Italian, is not signed, but five blank spaces at the end indicate the number of its authors. It is a direct reply to the Papal Allocution of April 17th, delivered by Pius X. when conferring the Cardinal's hat on those recently promoted to the purple. On that occasion the Pope called upon the Bishops to coöperate with him in driving out those who were "sowers of tares, apostles of monstrous heresies, and rebels who dreamed of the renewal of dogma by a return to the pure Gospel apart from the authority of the Church and of theology." The writers of the letter felt themselves aimed at in this call to arms and have not hesitated to reply with an incisive vigor which is certainly unusual in communications from members of the Church to its spiritual head.

They begin by reminding the Pope of the burden of his first Encyclical, in which he invited the coöperation of all men of good will in the Christian restoration of society. It is because, believing in the sincerity and the clear intelligence of that call, they set themselves to employ the only means which could give it effect, that fulminations are now launched against them by the authority they thought they were obeying.

"Your programme, Holy Father, of restoring all things in Christ was a noble one. But remember that pious wishes and the holiest intentions are not enough to give effect to it, and that the way which you have chosen leads in an opposite direction. You have evinced, as it were, a horror of science and democracy which we had aimed at leading back into the Church. You have closed the gates against them."

Yet science and democracy are the living forces of the time. They are the forces which the Church must understand and not only conciliate, but inspire, if she would fulfil her mission. And it is because she has not tried to understand them that she is losing her hold upon the people. Not only have men withdrawn from the Church, but she herself has come to be considered as the great obstacle to the freedom and happiness of peoples, the priest to be regarded as an obscurantist parasite, and the Gospel and Christianity to be treated as expressions of a civilization which is obsolete because it is unable to respond to the ideals of liberty, justice, and knowledge which are stirring the masses. This feeling has filtered down from the University to the workshop, from the great city population to the inhabitants of the country districts. And even for the minority which has remained faithful to the Church, Christianity is rather the mere cold observance of traditional formulas and precepts than the directing force of their life.

Some are already announcing the death of Christianity. Others are bemoaning its miserable condition. The writers are not of their number. They believe that Christianity is passing through one of those crises which an organism has sometimes to endure, in which it purifies itself of elements heterogeneous and hostile to its nature, and from which it emerges to a more vigorous life. It was in this belief that, in response to the call of the Pope, they had set themselves to the work of renewal. But such a task was not to be lightly undertaken. There was necessary for its accomplishment a frank recognition of the causes of the crisis. "A frank and loyal sincerity must be the guide of all our research, for all our work would be contrary to the divine Spirit, which is the spirit of truth, if it were not guided by the desire of objective truth." It will not do to adopt the usual clerical explanation that the masses reject religion because of the duties it imposes upon

them, or of the rigorous character of its moral code, or even because of the intellectual difficulty of accepting its dogmas. The real reasons are more fundamental. They are that the Church has adopted an attitude towards democracy and science which has made her justly suspected by both these forces. In France the Church has obstinately allied herself with the remains of monarchic and aristocratic privilege in order to hamper and, if possible, to overthrow the Republic. In Italy she consistently resisted the aspirations of the people towards national unity and, since their fulfilment, has withdrawn into a self-centered silence and inaction. If she is to conciliate and inspire the democracy, she must bring herself into line with its ideals. She must not only abandon her alliance with the shrunken remains of privilege among democratic peoples, but also transform and purify the form of her own government so tenaciously monarchical and absolute, abandon or alleviate her ancient coercive methods, restore a measure of provincial autonomy among her Bishops, recognize more freely the religious action of the laity, and secure more equitable tests in the selection of her central executive body, while providing for a fuller representation of foreign nations upon that body.

As for science, the Church has altogether failed to appreciate the revolution which has been wrought in our conceptions both of the nature of truth and of the methods necessary to its establishment. The progress of the positive and experimental sciences has demonstrated the insufficiency of every metaphysical explanation of the universe. The historical and psychological methods of establishing truth, partial as they are and must be, have superseded elaborate and logically consistent deductions from a reality antecedently given in certain metaphysical abstractions. For minds trained in the new methods the traditional form of Christian apologetic is meaningless. The conceptions of God, of Revelation, or the Church, of dogma can no longer be imposed from without by means of reasoned argument. The soul must through its own free and vital action seize the reality which underlies these conceptions, must find reasons for them, and learn their worth through the impulse of its own religious experience related with the expression of the human spirit throughout the ages. The Schoolmen, for instance, regarding God, man, the universe, and their relations with one another from the ontological point of view, and having an absolute conception of truth and of our knowledge of it, conceived of Revelation as a communication of truth directly and from the outside by God to men, as the communication of a truth which could not otherwise have been known, which was as immutable as God Himself, and must be received without modification of discussion on our part. For us Revelation is the operation of God, the ultimate goodness and truth of the souls of men inspiring them through the use of all their natural powers to an endless pursuit of the true and the good. Revelation, therefore, is a development, a development of faith which must run on parallel lines with man's intellectual and moral development, and is always involved in that development. The work of criticism is mainly the work of disengaging the spirit in any past expression of religious truth from the forms in which it found expression. Criticism has, therefore, a positive religious value, since it helps us to distinguish between what is moral and religious truth in the Bible and what is mere explanation and unfolding of it, and thus succeeds in preserving the real truth, inerrancy, and inspiration of the Bible. It helps us, for instance, to distinguish between the legendary accounts of the Fall and their religious and moral content, which is the truth revealed in them. So, too, scholastic theology "presented the truths of Christianity in a highly evolved external form determined by their perfectly systematized fusion with the Aristotelian metaphysic, in a form which was represented as absolute and irreducible since the very beginnings of Christianity. But the diligent and accurate study of these truths, based upon the revision of the books of the New Testament and the whole heritage of patristic tradition down to St. Thomas, clearly demonstrates that our theology is but the result of the life of the fundamental dogmas of Christianity as humanity in the different stages of its development has lived them."

This remarkable letter, which is evidently intended as the manifesto of Liberal Catholicism, ends on a note of passionate indictment of the methods adopted to suppress the new apologetic. "To-day it is considered a crime to utter a word of disapproval either of the conduct of ecclesiastical government or of the unworthy methods (*condotta disonesta*) of those who represent it. Yet meanwhile, both here in Rome and outside it, reviews and journals which breathe all the fanatical spirit of Islam, are allowed to bestow upon us the most shameless titles and accuse us of the most loathsome infamies in spite of the clerical dress which many of us wear, and far from unworthily."

PROLOGUE, FROM THE SERMON.

BY THE REV. FREDERICK JOSEPH BATE.

ST. LUKE XIV. 16:—"A certain man made a great supper, and bade many . . . . and they all with one consent began to make excuse." (From the Gospel for the Second Sunday after Trinity.)

"A CERTAIN man made a great supper, and bade many," and many made excuse. Perhaps there was prejudice in the selection of the guests. Certainly there must have been limitation. God has made a great feast, and bids us. Life and time, here and in eternity, are its duration. The world is His guest-chamber. We are living signs of the invitation of God to men to live in it. "God thought of us and we are here." He bids us all, and He bids without prejudice. Ah yes, only God *can* bid all, only God has no prejudices. And yet there is the pathetic side of the ill-made excuse—the thought of *the Guests of God who have not known their Host.*"

EPILOGUE—THE GUESTS OF GOD.

Oh, guests of God, why know ye not your Host,
Who in this spacious world hath set you here
With gifts for earthly joy and spirit's cheer,
Oh, guests of God, why know ye not your Host?

All things above, all things around us show
The goodness of His hand. The morning's glow,
The heightening noon, the beams of lingering light
Gilding the sky ere turns the world to night;
The songs of birds, the green sward of the hills,
The dropping rain filling the mountain rills,
The flowers in myriad form, the trees in leaf,
Fields green with grain, quick ripening to the sheaf,
Spring time and summer, seed time and harvest tell,
The thoughtfulness of God who doeth all things well,
These all are yours, who self and earth love most;
Oh, guests of God, why know ye not your Host?

Above us are His silent heavens, aglow,
With stellar lights which in their order go,
And move through trackless space by law's fixed bond;
While from the vastness of the space beyond
The midnight's gloom reveals His wondrous power
Telling of unseen worlds and Time beyond the Hour;
Sun, moon, and stars obey His perfect will
Serving alike God's children, good and ill;
These are the signs, O Man, of Him whose love
Calls us to gaze from earth to heaven above,
To learn of Him, lest loving earth the most,
We, guests of God, know not our Heavenly Host.

Above, around, within us is the word
Of Him our Maker, and our patient Lord,
The word that speaks in varying tones to guide
The souls of men who in their sin abide;
Through sorrow, pain, through pleasure, toil or woe,
To lead with patience long, lest we should go,
Content with lesser things, to feasts of earth,
Revelling therein, to find too late their dearth,
Of all that meets the cry of man for Bread,
For Living Water from the Fountain Head,
Calling from feasts which earthlings love the most,
Oh, guests of God, why hear ye not your Host!

Oh, Voice of God, Thy children calling yet,
To pastures sweet, to Heavenly Tables set,
Where in the quiet morn, on Holy Food,
Blest Bread, blest Cup of Christ, who know their good,
May feast indeed, nor ever hungry go
But by that food in ghostly strength shall go;
Oh, Voice of God, heard and as soon forgot
By Thine own children, careless of their lot—
Speak to us still, in mercy help us hear,
Still guide, still lead, in holy love and fear,
Us who from Thee have turned; till, turning home,
Earth's cords are loosed, heaven's voices calling, "Come,"
We pass at last, to know, and knowing, love God most,
Call us, the guests of God, to meet our Host.

BECAUSE GOD is infinite He can give His undivided attention to each one who prays. This is a glorious thought, which should make it impossible for us to miss our prayers at all. The things we pray for are His gifts, but for our education we have to *ask* for those gifts by continuous prayer. The work of prayer is a far too noble and necessary work to be laid aside for any lack of feeling. Do not be discouraged because you find prayer hard work. Press on as a work and as a duty, and the Holy Spirit will in His good time refresh your prayers Himself.—*Bishop A. F. Winnington Ingram.*

ENGLISH CHURCH UNION ANNIVERSARY

Large Increase in Membership During Past Year

COUNCIL REPORT, OPENING SERMON, AND PRESIDENT'S ADDRESS

Appeal for Bishop Nicholson Memorial Endorsed by "Church Union Gazette"

OTHER CHURCH NEWS OF ENGLAND

The Living Church News Bureau
London, June 25, 1907

THE forty-eighth annual report of the English Church Union, 1906-7, shows a remarkable advance. During this period 3,227 members and associates have joined the Union, of whom 106 are clergymen and 3,121 are lay communicants; while the total number of persons who have joined as enrolled associates is 1,721. Among the members who have been added to the Council since the last annual report is the Right Rev. the Bishop Coadjutor of Capetown (Dr. Cameron), as an Episcopal Vice-President. In recording the Union's "losses by death" during the past twelve months, the President and Council especially mention two Bishops of the Church in the United States —namely, the Right Rev. the Bishop of Springfield, Illinois (Dr. George Franklin Seymour); and the Right Rev. the Bishop of Milwaukee, Wisconsin (Dr. Isaac Lea Nicholson):

It is stated that the growing observance of the festival of St. George, Martyr, Patron of England, is a matter of satisfaction to the members of the Union. "It is no small thing that the Union has been able to bear a part in promoting this revival." Reference is made to certain private members' bills in Parliament in relation to the Church. Concerning the Deceased Wife's Sister's Bill, the president and Council says: "If the clergy generally would let their Bishops know that if this Bill passes they would close their churches against the solemnization of such unions, and would not admit to Holy Communion those who were living together in a union forbidden to Christians, and if the Bishops would at once say plainly and publicly that they would direct their clergy to act thus, and support them in so acting, it is not likely that any Government would allow a Bill to pass which would create such a serious body of 'active resisters." As to Divorce, there must be no slackening in the work of spreading information; and the president and Council would respectfully urge the clergy to give suitable instruction "in view of the fact that a generation has grown up which accepts Divorce as an established institution, belonging to the natural order of things, and neither shameful nor against the law of God and the Church." Moreover, there is grave reason to fear that so-called "marriages" of divorced persons are increasing in the diocese of London. The chancellor of that diocese (Dr. Tristram) is understood to have introduced a new rule into his office which provides that licenses issued to persons who have been divorced are to be withdrawn from the general list, in order, it is suggested, to prevent those who object to such adulterous unions from becoming acquainted with the name of the church at which the "ceremony" is to take place. "It is, therefore, matter for regret that a resolution, respectfully asking the Bishop to direct his clergy to refuse to act upon licenses issued by his chancellor to divorced persons, was not allowed to appear on the Agenda Paper of the recent meeting of the London Diocesan Conference." Passing to the question of the revision of the Rubrics of the Prayer Book, the E. C. U. authorities deem the proposal inopportune and dangerous: "There are probably few who consider the Prayer Book perfect or incapable of improvement, even when quite alive to its many excellences; indeed, Catholics would be among the first to welcome a genuine revision in the direction of a return to many usages which have the sanction of antiquity. Nevertheless, with the exception of an insignificant minority, they are content to go on using the present service-books until more peaceful times shall come. In a time of controversy anything like prudent or scientific revision is impossible. Revision cannot produce peace. Peace must precede revision." With reference to recent events in the diocese of Bombay, it is pointed out that these serve to emphasize at once the importance of a revival of proper Synodical action and the evils which result from the neglect of that which is the only true method of Church government. The advice of the Union having been sought in respect of the state of things produced by the Bishop of Bombay's charge, the president and Council have advised the clergy of the diocese who are troubled by the charge "to press for the more orderly consideration of the debated matters under the tempering conditions of Synodical action." The work of the Legal committee since the last report has been mainly that of giving counsel and advice. During the year no less than seventy separate matters have been under consideration. It happily appears from the report that there is a growing disinclination all over the country to have recoures to the Consistory Courts (*i.e.*, the Courts of the Bishops) for faculties. As has been frequently shown in this correspondence, these courts, for the most part, have been Erastianized out of existence as the "ancient Courts Christian." It is, on the other hand, distressing to learn that there are indications on the part of certain Bishops of a determination to base their Visitation Articles on the late Royal Commissioners' recommendations, as though those recommendations possessed supreme and binding ecclesiastical authority; whereas we know that they have proceeded from a body absolutely without ecclesiastical authority. It has already been found necessary to seek the opinion of counsel as to how far an incumbent is called upon to answer questions touching his own conduct when there is a possibility of the answers being used against him. It has also been brought to the knowledge of the Legal Committee that a similar course has been adopted in two important dioceses in reference to priests presented for institution, one attempt having been made to bind them to acceptance of the commissioners' recommendations.

The work of the Press committee has developed into a department of the regular office work of the Union. The principal newspapers are carefully watched and press cuttings are examined. Members of the Union are urged to send to the secretary any newspaper or other publication containing untrue or doubtful statements concerning the Church, so that they may be suitably dealt with: "It is not always possible to accomplish what is desired in the way of correction, but a considerable knowledge of the newspaper press exists in the office, and there seems to be but little doubt that the vigilance of the past few years has contributed to the improved tone of the press in regard to matters affecting the Church." The theological library and reading room continue to prove of much usefulness to many members and associates of the Union. One hundred and sixteen volumes have been added to the library either by purchase or presentation since the last annual report.

The president and Council cannot conclude their report without impressing on the members and associates of the Union that, as all existing controversies make increasingly evident, it is not so much this or that Catholic doctrine, this or that Catholic practice, as "the character and authority of the Catholic Church itself," which is the object of present attack, and which they are being called upon to maintain and defend. Much may be tolerated in practice which falls short of the highest standard, "but those who realize the true beauty of the divine society and the obligations of incorporation in the One Body of Christ can never on principle accept any standard of doctrine and practice which falls short of that whole body of doctrine and that general standard of practice which can claim the authority of the whole Catholic Church of Christ."

The forty-eighth anniversary of the E. C. U. was held on Thursday last. On the preceding evening there was a sermon at evensong on behalf of the Union at 14 churches in London and neighborhood. On Thursday (or, in some cases on some other day near thereto) the Holy Eucharist was offered in connection with the E. C. U. anniversary in the early morning at 1,237 churches and chapels in London and throughout the country. The Solemn Offering of the Holy Sacrifice took place at St. Stephen's, South Kensington, at 11 A. M. The sermon was preached by the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's, and Proctor in Convocation for the Chapter.

Canon Newbolt took his text from II. Samuel vi. 6, 7, and impliedly likened the Primate to Uzzah in thinking that "something must be done" to steady the Ark of God. Looking over the history of the Church, said Canon Newbolt, there was always danger besetting every age of revival, of thinking it the wisest policy to begin afresh. At present there was this idea of starting afresh in order to secure greater elasticity (in the services of the Church). But there stood before them the "unaltered watchfulness" of God. Dr. Liddon had once spoken of "the purpose of disorder," of "wind and storm fulfilling His word." When the ark was jolted, Uzzah was ready to steady it. The policy of Uzzah was now proposed once more, and they might easily be hurried into some ill-advised action. Questions of Church discipline and order required deliberate and careful handling. It was hasty and obvious action which delayed indefinitely a final settlement. The Catholic principle of authority had been practically, for the moment, set apart by Bishops, priests, and laity alike. But there was already considerable recovery of that principle, and it was persuasion, not coercion, which would completely recover it. Let them get back the ark of God to "the shoulders of the Levites—episcopal authority," acting according to law and right, and not according to private caprice." If the Bishops would recognize that the present was a time of transition, and continued to work for toleration, while experiments were being made outside the fixed norm of the Church's ritual, real progress might be made. Let there be a council of experts whom the Bishops might consult; before whom they could lay this or that question of doctrine or practice, and who would say that this or that was in accordance with the law of the Church. This would secure the obedience of priests "more than a revised rubric, to be enforced by coercive penalties." The preacher also called upon those who professed Catholic principles to see to it that they were practising Catholic Christians.

The annual meeting of the E. C. U. was held at the Church House, Westminster, in the afternoon. The chair was taken by the Right Hon. Viscount Halifax, President of the Union. Lord Halifax said that for the last fifty years they had been fighting a battle to vindicate the doctrine, the ceremonial, and the rights of the Church of England. That struggle in its main issues had been so successful that the forces opposed to them

were now gathering for "a fresh onslaught," the result of which, one way or another, must gravely affect the future. Formerly, with the exception of the prosecution instituted against Mr. Bennett, the attack, though doctrine always lay at the bottom of it, was directly concerned with matters of ceremonial. To-day doctrine, not ceremonial; faith, not practice; were the objects which are primarily being attacked. The doctrines which at this moment are being assailed may be stated under three heads: 1, Doctrine concerning the Blessed Sacrament; 2, Doctrine involving the use of the "Hail, Mary," and the Invocation of Saints; 3, The Catholic doctrine concerning the Faithful Departed. For any Bishop to take the recommendations and conclusions of the Royal Commission as a guide of or justification for episcopal action, "is to contravene all true principles of spiritual authority, and to go back to the worst and most dangerous abuses of Tudor times." As to revision of the Prayer Book, till the Bishops acknowledged their obligations to the rest of the Catholic episcopate and to the recognized laws and practice of the whole Church, East and West, till they realized that the Acts of Uniformity are dead, and resolved to abandon all attempts to secure Parliamentary authority for such action as in the interests of the Church they might think desirable, any attempt to alter the Prayer Book would lead only to disaster. Assuming that a revision was to be attempted, other matters besides ornaments would have to be considered. "It would be intolerable, if a revision is undertaken at all, that the dislocation of the Canon should not be remedied."

Further report of this meeting, as well as of the evening meeting, must be deferred until next week.

A Bill has been read for the first time in the House of Commons to appoint a Commission to inquire as to the need for the inspection of "monastic and conventual institutions" in connection with both the Church of England and the Church of Rome in the United Kingdom. This Bill was introduced by an Irish member who is an Orangeman. Last session a similar proposal was rejected by a majority of 159. Now it has been accepted in a small House by the narrow majority of four votes. We are not likely to hear anything more of this preposterous Bill this year. Government inspection of Religious Houses! We might just as reasonably have Government inspection of our private homes.

The June number of the *Church Union Gazette,* the monthly journal of the E. C. U., contains the Bishop of Milwaukee's appeal on behalf of the memorial which it is proposed to erect to Bishop Nicholson, with the following prefatory note:

"The following appeal 'to the friends of Bishop Isaac Lea Nicholson,' the late Bishop of Milwaukee, who was one of the episcopal vice-presidents of E. C. U., has been issued by his successor in the see, Dr. William Walter Webb. Possibly some members of E. C. U. in England may like to give a little help towards the completion of the Cathedral in memory of a Bishop who, in his life time, showed such practical sympathy with the work of the Catholic Revival in England."

The Bishop of London has appointed the Rev. Dr. Robert Linklater vicar of Holy Trinity, Stroud Green, North London, to the vacant prebendal stall in St. Paul's. The *Church Times,* in a sub-leader, says: "If these places were, as they should be, reserved for men who have done faithful service in the Church, the claims of priests like Dr. Linklater would not so generally remain without recognition."

A representative of the *Pall Mall Gazette* has been informed at the London office of Mr. G. H. Bodley, the eminent architect, that it was intended to make the new Cathedral at Washington one of the finest in the world.

Mr. Richard Denny Urlin, a well-known Churchman and barrister, whose decease occurred at Kensington on the 15th inst., was perhaps most widely known as the author of the *Churchman's Life of Wesley,* a book which has had a wide circulation in England and the Colonies and also in the United States. It appears from the obituary notice in the *Church Times* that when he was residing in Dublin he identified himself with the party which, though in a very small minority, stood stoutly for Church principles. He was one of those who founded the Irish Church Society, and who supported St. Bartholomew's and Grange Gorman churches in Dublin in their struggle for a befitting ceremonial. *R. I. P.*

The *Guardian* states that after thirty-nine years' strenuous and devoted work at All Saints', Margaret Street, Dr. Hoyte has felt it necessary to resign his position as organist and choirmaster. In view of other musical duties, he finds increasingly the need of absolute rest from organ playing on Sundays.

J. G. HALL.

AMERICAN LAYMEN IN ENGLAND.

WITHIN seven months from the date of its inauguration in New York, the Laymen's Missionary Movement has been welcomed in all parts of the United States and Canada, and has been definitely and strongly taken up both in England and Scotland. A Commission from that work in America has recently visited the leading cities of Great Britain at the invitation of various British missionary societies. Six laymen composed the Commission: Dr. N. W. Hoyles and Mr. E. R. Wood of Toronto; Mr. Silas McBee, Dr. William Jay Schieffelin, Mr. Alfred E. Marling, and Mr. J. Campbell White of New York.

The Commission was officially received at the Bible House in London on May 27th, by the representatives of the various British Missionary Societies, about seventy-five gentlemen being present. Representatives of the great missionary societies of the Church of England and of sectarian societies united in welcoming them.

After the letter was read which had been sent by the Laymen's Missionary Movement to the Christian laymen of Great Britain, and brief addresses were made by the members of the Commission, a resolution was unanimously passed, asking each of the missionary societies to nominate one layman to a committee which would keep in touch with this new Movement, and take such further steps as might appear desirable. Every important society, without exception, provided a strong layman for membership on this committee. There was a breakfast attended by 250 men.

The same evening, in the Queen's Hall, a mass meeting was held, presided over by Sir Mortimer Durand, when the members of the Commission spoke to a large and responsive audience. It was apparent that the ideals and spirit of the Laymen's Missionary Movement had taken powerful hold of the minds and hearts of the missionary leaders in London.

Next day the Commission was at Bristol, where a men's mass meeting was held in the evening. In the afternoon, the entire Commission had been invited to attend the annual reception of Colonial and Missionary Church workers by the Archbishops of Canterbury and York. As arrangements had already been made for the Commission to address meetings in Bristol, Mr. William Jay Schieffelin was delegated to represent the Commission at the reception by the Archbishops. He had the great opportunity of addressing a very distinguished company of Church leaders, including some twenty-five Bishops, and a large number of clergy and prominent laymen. The entire Commission, on its return to London, was invited to the Lambeth Palace by the Archbishop of Canterbury, who expressed deep interest in the Laymen's Movement and in a season of prayer, in the historic chapel of the Palace, commended the Commission and the Movement to the guidance and blessing of God.

The next day the deputation spent in Sheffield, being received by the Lord Mayor in the afternoon, when a carefully selected group of perhaps one hundred men was addressed, this being followed by a large popular meeting of men in the evening.

The next morning at nine o'clock, the Commission was being breakfasted in Edinburgh, with about one hundred of the leading gentlemen of that city. After breakfast, there was an hour of speaking, and another hour of informal conference. It was apparent that the men were ready for a distinct step forward and that the Laymen's Missionary Movement commended itself to them as eminently wise and practicable.

The next evening, after the close of the regular Church service, a great men's meeting was held in the United Free Church Hall, presided over by Lord Kinnaird, the Lord High Commissioner. Every speaker was repeatedly greeted with hearty applause. At the conclusion of the addresses by the Commissioners, a resolution was presented by the Lord Provost of Edinburgh, appointing a large representative Committee to inaugurate the Laymen's Missionary Movement throughout Scotland. The resolution was seconded in an earnest appeal by Lord Overtoun of Glasgow, and unanimously carried. The committee appointed held a meeting the following day, and adopted the basis of the North American Movement as their own, and decided to secure a secretary as soon as possible, to promote the work in Scotland.

On June 6th, three very important meetings were held in Liverpool. The Lord Mayor of the city gave a magnificent luncheon to the Commission at the Town Hall, about one hundred of the chief business men of the city being present. Ad-

dresses of welcome were given by the Lord Mayor and by the Bishop of Liverpool, after which the members of the Commission spoke.

At five o'clock, at the Bishop's Palace, another group of about one hundred Church leaders was addressed, followed by informal conference. At 8 P. M., about 1,800 men gathered in the Central Hall for the final meeting. The Bishop of Liverpool presided, and threw his whole soul into the appeal for united action of all Christian laymen in behalf of world-evangelization. After the addresses by the Commissioners, all of which were received with great enthusiasm, a resolution was unanimously passed, appointing a large representative committee to promote the Laymen's Missionary Movement. The meeting was described by the press as one of the most remarkable ever held in Liverpool. It was said to be the largest men's missionary meeting which the city had ever witnessed.

The closing days were spent in London, in conference with various leaders of Christian and missionary enterprises. On June 10th, the Commission gave a luncheon at the Victoria Hotel to the committee of laymen which had been nominated by the various missionary societies. Brief reports were made of the hearty reception given to the message of the visitors in Bristol, Sheffield, Edinburgh, and Liverpool. Mr. John Cowan, one of the leading members of the committee appointed in Edinburgh, was present at this luncheon, and gave an inspiring account of the plans of the Scottish committee for an aggressive effort throughout Scotland by the newly organized Laymen's Missionary Movement. Before the committee adjourned, it had drawn up a series of resolutions to be presented to a representative meeting two days later at the Bible House. These resolutions provided for the inauguration of the Laymen's Missionary Movement throughout Great Britain, on the lines already being followed in the United States and Canada, a large Advisory Council of laymen to be appointed, and a suitable secretary to be secured at once to promote the development of the work. It was felt that since the management of the Movement was confined to laymen, the difficulties in the way of coöperation between Christians were greatly minimized.

The representative meeting at the Bible House on June 12th, after very thoughtful discussion of the resolutions drawn up by the special committee, passed them with deep conviction and entire unanimity, thus definitely and formally inaugurating the Laymen's Missionary Movement in Great Britain. Before the meeting finally dispersed, a large proportion of the salary of a secretary had been subscribed for the next three years.

Some of the prominent gentlemen already actively identified with the Laymen's Movement in Great Britain are the following: Lord Guthrie, Lord Kinnaird, Lord Overtoun, The Master of Polwarth, Sir Mackworth Young, Sir Edwin Russel, Sir Andrew Wingate, Col. Williams, Sir John Kennaway, Sir Albert Spicer, Sir Fowell Buxton, the Master Cutler of Sheffield, the Lord Provost of Edinburgh, the Lord Mayor of Bristol, the Lord Mayor of Liverpool, and the Lord Mayor of Sheffield.

The Commission feel that their highest hopes have been realized in the progress already made by the Laymen's Movement in Great Britain. It will take a decade, and possibly a generation, to realize the full significance of this alliance of the Christian laymen of the English-speaking nations in behalf of the evangelization of the world.

HOW SHALL we keep Sunday—the reflection of Easter throughout the year? Surely the Apostle furnishes us with the key when he calls Sunday the Lord's Day. Monday to Saturday are business days, or pleasure days, Sunday is the Lord's Day—a day that is set apart for the worship, praise, honor, thought of, instruction about, God. And let us note carefully, first of all, how Sunday is *not* kept. Many people think that getting up late, a change of clothes, a walk in the garden, an absolute repose, is keeping Sunday—if so, many people keep a perpetual Sabbath. Let us be clear on this point. Idleness is not rest. It is not work that is the curse of the fall, but fatigue. Adam worked at tilling and dressing the garden before he fell into sin; afterwards it was hard, dreary, unblessed work—work in the sweat of his brow which was his curse. Work itself is God-like and Divine, as our Blessed Lord said, "My Father worketh hitherto, and I work." No; ceasing from labor, as labor, is not the point of Sunday observance; it is ceasing from the labor of the world, to labor for God, to do His work, which is the highest labor, and the hardest labor; giving God a tithe of the week, the first fruits of our time, as a mark of the respect and allegiance which we owe to Him.—*W. C. E. Newbolt.*

NOVEL FORM OF CHURCH WORK IN NEW YORK

A "Hotel Chaplain" Will Give Spiritual Assistance to Strangers

SUCCESSFUL WORK AMONG ITALIANS

Sketch of the Parish at Nyack

NO DECISION WITH RESPECT TO NEW CHURCH FOR ST. THOMAS'

The Living Church News Bureau
New York, July 8, 1907

THE Bishop of New York has just appointed the Rev. James B. Wasson, senior assistant curate at St. Thomas' Church, to the charge of the multitudes of strangers who are to be reached and ministered to in the hotels of this city. At present Dr. Wasson will continue his duties at St. Thomas'. The new office is under the auspices of the Cathedral Chapter. For some time whatever work of this kind has been done has been in the hands of Dr. Warren, popularly known as "Hotel Chaplain," and, it is said, has consisted principally of the performance of midnight marriages.

Bishop Potter has, it is said, been anxious about the duties of the chaplain, especially in regard to his performance of the marriage ceremony. He is known to be opposed to marriages that take place at midnight and other unusual hours, and is, of course, against the marriage of divorced persons. He therefore appointed a committee to draw up rules to govern the new chaplain. The committee consisted of the Archdeacons of New York and Westchester, Canons Clover and Schwab, with himself as chairman. The rules provide that the chaplain is not to consider himself as superseding the regular rector, but as supplemental to him, and that the chaplain shall keep rectors of parishes informed of his work in hotels and boarding houses that may be within the limits of their parish boundaries. Then the rules stipulate as follows:

He is to consider carefully the bearings of any ministerial act which he may be asked to perform—and this especially in the case of marriages—upon the canonical provisions of the Church.

He is not to institute public services in hotel parlors or elsewhere, save under altogether exceptional services, and then only with the consent and approval of the nearest rector.

He is to respond cordially to all applications from sick persons and others for ministerial counsel or consolation, and especially for the help and comfort of the sacraments, which he is to administer when practicable, properly vested.

He is to respond cordially to all applications and the Book of Common Prayer as manuals of devotion.

As soon as he has officiated at a Baptism, marriage, or funeral, he is to certify the data to the nearest rector for entry in the latter's parish register. He is also to keep in his own possession a record of such acts for future reference, and on retiring from the chaplaincy he is to transfer the records to the register of the diocese.

As it may happen that some of the strangers to whom he ministers may be making more than a passing visit, or may conclude to establish their homes in this city, he is to be mindful of his opportunity to help any such person to choose a place of worship, and so to come in parochial relation with the minister in charge of the same.

He is to take steps to inform proprietors of hotels, etc., of his address and telephone number, and of his readiness to respond promptly to calls for his services.

It is stated that most proprietors of hotels look with favor upon the chaplaincy, and feel that Bishop Potter's indorsement of the man named, and his official connection with the Cathedral of St. John the Divine, put the office and the work upon a basis they have not heretofore had.

Bishop Greer confirmed a notable class of 47, presented recently at the Church of San Salvatore by the vicar, the Rev. E. M. H. Knapp, of which all but five were adults, twenty-nine of them being over forty-five years of age, and three seventy years of age. This is notable as showing the extent of our work among Italians in New York City, which is the scope of this mission. The entire service, except that portion of the Confirmation Office taken by the Bishop, was in Italian, as are all the services at this church. The address to the class was interpreted in Italian by the curate of the church. No such number of adults has been before presented in any Italian mission of our Church in this country, and it is unlikely that the class has been equalled in numbers in any other Italian mission. There is also excellent work done among Italians in connection with Grace chapel.

The Bishop Coadjutor also confirmed a large class in June at Grace Church, Nyack, one of the Hudson River towns within

the diocese. This parish, with its rector, the Rev. Franklin Babbitt, is notable among suburban parishes. Nearly forty-six years ago Mr. Babbitt went to Nyack to look over the field. It was a primitive Dutch village, inhabited by narrow people, who fought shy of anything like the "Catholics." Only one man encouraged the idea of beginning religious services. Even Bishop Horatio Potter, a personal friend of Mr. Babbitt, advised him to take a vacant parish up the river; but he determined to stay there and overcome the obstacles. The first building was of wood, the greater part of the money collected from friends of the rector in New York and elsewhere. It was used as the church for eighteen years, and is now occupied by the Sunday School. The stone building was begun in 1869 and consecrated in 1882. All of the work on the building was done by the day, under the personal supervision of the rector, only as much done each year as could be paid for. Mr. Babbitt, always interested in architecture, made occasional trips to Europe, carefully observing points of beauty in the old churches,

GRACE CHURCH, NYACK, N. Y.

some of which have been reproduced in Grace Church. For the first fifteen years he was not only rector, but there being no money to pay a sexton or organist, he acted as both, after a time two faithful Churchwomen successively relieved him of playing the organ. For twenty-five years the music was entirely voluntary. This was one of the first churches to use boys' voices. There is now a good organ and a vested choir of thirty men and boys in charge of Mrs. G. H. Picard, who was engaged as organist in 1890. The best English services are sung. As the rector is a vigorous worker among the boys, material is never wanting; there are always candidates, and several boys have gone from this choir to take positions as soloists in New York and Washington.

This parish has also furnished three candidates for holy orders, which is more than many larger parishes can report.

In Nyack the poor and afflicted have the personal attention and sympathy of their rector; to all he has given a noble church which will stand for ages. The late Archbishop Corrigan, with a few Roman priests, once visited this church. The Archbishop's first words were: "How devotional it is! I wish we had more churches like this!"

No decision has yet been reached as to the rebuilding of St. Thomas' Church. There appears to be some divergence of opinion in the vestry as to the cost of the new edifice, some thinking that a magnificent million dollar structure should be erected, others that half that sum should suffice. When the present temporary structure within the walls of the old church was built, it was considered that this frame building could be used while the permanent church was being built around it. That, however, is found to be impracticable. Some time ago it was suggested that a site on the other side of the avenue should be acquired, but now that has been partly sold, and the plan is abandoned. The church buildings will therefore in all probability be built on the present side. The whole matter is to go over until the fall.

As a result of quiet, unobtrusive work, the congregation of St. Stephen's Church, West 69th Street, has outgrown the seating capacity of the building. In order to meet the difficulty the wall between the church and the choir-room is being taken down, and the choir-room is being converted into a transept.

The Ven. Archdeacon Nelson preached at the open-air service at the Cathedral last Sunday instead of the special preacher. He urged the people to make the national anniversary on the Fourth not merely a festival of patriotic enthusiasm expressed by fireworks and amusements, but also a day of thanksgiving to God for our existence as a nation. In this connection it is noticed that a good deal of regret is felt in many quarters that there is no appropriate service in our Book of Common Prayer for the great national holiday.

The Rev. Clinton D. Drumm has resigned the Tolman fellowship at the General Theological Seminary in order to take work as curate in Wilmington, Del. The Rev. Dr. Lewis Parks, rector of Calvary, is in Canada, as is also the Rev. Dr. Christian, of St. Mary's.

Grace Church is temporarily closed for repairs, and the services are being held at Grace chapel. The preacher for July at St. Bartholomew's is the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan.

It is encouraging to note that thirty-seven New York parishes have paid their missionary apportionment in full.

CONVOCATION OF ASHEVILLE.

THE thirteenth annual Convocation of the missionary district of Asheville was held in St. James' Church, Lenoir, N. C. (the Rev. John S. Moody, rector), June 26-27.

All of the clergy of the district were present, with perhaps one or two exceptions, though the lay representation was somewhat smaller than usual.

The Rev. Reginald N. Willcox, rector of St. James' Church, Hendersonville, N. C., preached the opening sermon from St. John xx. 21: "As My Father hath sent Me, even so send I you." His discourse was most helpful and inspiring and was well received by all present.

While the reports of the different committees showed a steady and substantial gain along all lines during the past year, yet that of the Educational Committee was especially gratifying, there being in the district 23 parochial schools, in which forty-five teachers are regularly employed, 1,219 pupils enrolled, and for which $12,600 was expended during the year.

Bishop Horner has been untiring in his efforts in behalf of the boys and girls of western North Carolina along educational lines for the past few years, the fruits of which are becoming manifest on every hand. Industrial Training seems to be the only feasible solution of the educational problem of our mountain whites, and to this phase of school work, the Bishop has given special attention.

One of the most important matters which came up for consideration, was that of the colored memorial. A committee was appointed on this memorial consisting of the Rev. Messrs. Edmund N. Joyner, John A. Deal, Rodney R. Swope, and Mr. F. Pickens Bacon. After much deliberation, said committee reported that no agreement could be reached, they being equally divided. The Rev. Edmund N. Joyner thereupon offered the following resolution, which embodied the sentiments of the Bishop as expressed in his Convention address:

"*Resolved*, That while the entreaty presented by the Conference of Church Workers Among the Colored People in its memorial to the General Convention at Boston, 1904, excites our sympathy with our brethren of that race, yet in our sober judgment a step involving issues so open to ills we know not of, is, at this time premature."

The Rev. Dr. Swope offered as a substitute for this, a resolution to grant the petition as expressed in the memorial, which at first carried, but was subsequently defeated in a vote by orders. No definite action was therefore taken.

Many able speeches were made on both sides, the most notable of which was that of the Rev. E. N. Joyner. It will be remembered that Mr. Joyner was sometime Archdeacon of the colored work in South Carolina, and in fact, has given a large share of his ministerial life to the uplifting of our colored brethren, hence his words were of great value.

A very attractive feature of the Convention were two splendid addresses by the Rev. Dr. Alford A. Butler of Faribault, Minn., on the subject of Sunday School work, which were most helpful to all who were interested in this most important phase of the Church's work.

The Woman's Auxiliary held their annual meeting in the church on the evening of the 25th. Under the able leadership of Mrs. F. P. Bacon of Tryon, N. C., as President, much has been accomplished by the noble women of the Church during the past year. Their financial report showed over $1,300 raised and distributed by them in the various branches of Church work in which they are engaged.

The next meeting of the Convocation will be held in Grace Church, Morganton, N. C.

THOUGH He be hidden from the eyes of all living, though we cannot tell whence He cometh or whither He goeth, we may watch and forward His work. We may discover the unearthly impulses and attractions which He exercises, as astronomers can be sure of the presence and influence of some unseen star, by the new force which breaks in on the order of the heavens.—*The Bishop of Oxford.*

BROTHERHOOD MEETING IN CHICAGO

Local Assembly Held in Evanston

SYSTEMATIC TRAINING FOR SUNDAY SCHOOL TEACHERS IS CONTEMPLATED

Church of the Ascension Invites Former Members to its Semi-Centennial

CHURCH WORK AT PENAL AND CHARITABLE INSTITUTIONS IS APPRECIATED

The Living Church News Bureau
Chicago, July 8, 1907

ON Saturday, June 29th, the regular summer Local Assembly of the Chicago chapters of the Brotherhood of St. Andrew was held at St. Luke's Church, Evanston, the parish whose rector, the Rev. George Craig Stewart, is also chaplain of the Local Assembly. At 4:15 P. M. there was a conference, the first theme being "The Bible and the Faith." The Rev. F. DuM. Devall was the first speaker of the afternoon, and he was followed by three laymen. Mr. Ambrose L. Cram, Jr., gave some valuable points of "Convention Information"; Mr. John Henry Smale, the secretary of the Local Assembly's executive committee, spoke on "What We Have Done"; Mr. Robert C. Fergus gave a number of important suggestions, grouped around the topic "How We Can Improve."

For refreshments each man paid twenty-five cents. This excellent custom was adopted within the past two years by the Chicago Brotherhood men, and has been adhered to at a number of Local Assembly meetings since that date. After supper, the Rev. George Craig Stewart conducted a short service, and then the two speakers of the evening were introduced. The Rev. R. H. Fortescue Gairdner, rector of St. Martin's Church, Austin, spoke on "One by One—St. Andrew's Method"; and Mr. James L. Houghteling gave one of his ringing charges, the theme being "On to Washington." There was a good attendance, and the meeting was thoroughly enjoyed by all.

That same afternoon and evening, St. Martin's parish, Austin, entertained the Junior Department of the Chicago Brotherhood, and about 175 of the boys, representing nearly every chapter in the city and suburbs, gathered for the attractive programme of the afternoon, after which came the supper, followed by Evensong and an address. The afternoon programme of twelve "events," included a 50-yard running contest, and one of 100 yards, standing broad jump, and several kinds of amusing races, all of which were thoroughly enjoyed by the contestants as well as the enthusiastic on-lookers. The climax of the afternoon centered in two fine baseball games.

On Thursday, June 20th, there was held at St. Luke's Hospital the annual graduation service of the Training School for Nurses. Bishop White of Michigan City made the address, his daughter being among the graduates. St. Luke's Training School for Nurses is well known as ranking among the leading training schools of the United States, and there are hundreds of applicants each year, from all parts of the country.

There were unusually beautiful services held at Trinity Church, Highland Park, on the last Sunday in June, the Fifth Sunday after Trinity. At Morning Prayer the vested choir and organ were assisted by a quartette of brass, with tympani, and the effect was very impressive. Chorales were played by the quartette of brass as a prelude, and the *Te Deum* (Lutkin's in C) and *Jubilate* (by Sumner, in C) were reinforced by these trumpets and the trombones. The anthem was Handel's "Let the bright Seraphim," and the *offertorium* was Foote's "God is our refuge." The Rev. Dr. P. C. Wolcott, rector, preached the sermon. Mr. Ernest Sumner is organist and choirmaster.

At the Church of the Epiphany, Chicago, that same evening, the rector, the Rev. John Henry Hopkins, D.D., preached a sermon to the high school graduates. The graduating classes of four of the leading high schools and academies of the West Side had been invited and all had accepted the invitation. There was a large congregation.

At a recent meeting of the diocesan Sunday School Commission, the Rev. Charles H. Young, chairman, a committee was appointed to consider the plan of organizing a Teachers' Normal class, to meet in the Church Club rooms on Saturday afternoons during the fall and winter, to which all officers and teachers of the Sunday Schools in the diocese should be invited. The plans will be reported to the Commission at the September meeting. It is hoped that a systematic course of lectures may thus be provided, covering the Bible, the Prayer Book, Church History, and Missions, which all who wish to improve their Sunday School teaching can attend and from which they can be graduated with proper certificates, as time goes on. The Bishop suggested the outlines of this project in his recent Convention address. The diocesan Commission at this meeting also voted to coöperate with the diocesan Board of Missions in making the Advent Sunday School offering for diocesan missions a complete success. This Advent offering was first taken in this diocese during the past year, the special object being the stipend of a general missionary for the rural deaneries of the diocese. It was also voted at this important meeting of the Sunday School Commission to take steps at once towards forming a diocesan set of missionary lantern lectures, with slides and descriptive manuscripts, which can be used by the Sunday Schools of this and neighboring dioceses for the purpose of imparting instruction in foreign and domestic missions.

Two memorials have lately been presented to the Church of the Ascension, Chicago. The first is a silver morse, which will be worn with the red cope. The design is a Maltese cross surrounded by a circle richly chased, the cross containing at the intersection a large amethyst. The silver has the dull or French-gray finish, and the design and workmanship are most artistic. This gift is in memory of Virginia Huguenin, who entered into eternal life on the 17th of June, 1906. The other gift is an ablution cup of silver and crystal, for use at the altar. It is a memorial of the late Bishop of Quincy.

The Rev. E. A. Larrabee recently conducted a retreat for the clergy of the diocese of Springfield, at Champaign, Ill., using Osborne Hall, the building rented by the Bishop during term-time as a home for young women attending the State University. An oratory was prepared in an adjoining house for the daily Eucharist and the offices and addresses. The rule of strict silence was observed from Tuesday to Friday, and the time was one of great spiritual refreshment. About fifteen of the clergy were in attendance.

During June a strong committee was formed at the Church of the Ascension, Chicago, to organize a fitting observance of the fiftieth anniversary of the parish. This "jubilee" will be held on St. Michael's day, though the actual date of the organization of the parish was September 9th, 1857. Michaelmas has been selected as the better date for the anniversary festival because the corner-stone of the present building was laid on this feast day, in 1882. Mrs. Newton Sull is the president of the committee on arrangements. All former parishioners are asked to send their names and addresses to the treasurer of this committee, Mrs. Magin, at the church, 395 La Salle Avenue, some time during the summer.

Recently a number of the officials of the various penal and charitable institutions of Chicago and Cook County, which are visited regularly by our city missionaries, were asked informally to express their opinions as to the value of these services and visits. With gratifying unanimity they all replied that the work of the Church's city mission staff is peculiarly acceptable to the officials in charge, and to those thus ministered to in these institutions. One reason given was that sentimental emotionalism is entirely banished from the sermons and the personal visitation work, while in its place is substituted a practical helpfulness, emphasizing the fact that the Church can really help and save those that are in spiritual or physical distress. This welcome opinion was found current at the John Worthy School, the Bridewell, the Poor House, and Insane Asylum and Hospital at Dunning, the County Jail, and the County Hospital and the Home for Incurables. During the summer, despite the rearrangements involved in the necessary vacations, this noble and valuable work is carried on practically without interruption by the city mission staff and their helpers.

TERTIUS.

TO THE PURE, all things not only seem pure, but are really so because they are made such. . . . It is a marvellous thing to see how a pure and innocent heart purifies all that it approaches. The most serious natures are soothed and tamed by innocence. And so with human beings, there is a delicacy so pure, that vicious men in its presence become almost pure: all of purity which is in them is brought out; like attaches itself to like. The pure heart becomes a centre of attraction, round which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart elicits in an hour all that is bad in us; a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world, the Light of the world, to which all sparks of life gradually gathered. He stood in the presence of impurity, and men became pure. . . . To the pure Saviour, all was pure; He was lifted up on high, and drew all men unto Him.—*F. W. Robertson.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JACOB NAMED ISRAEL AT PENIEL.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: Fourth Commandment. Text: Ps. cxlvi. 5.
Scripture: Gen. xxxii. 9-32.

AT Bethel Jacob became aware that the promises which he had coveted involved consecration on his part. He learned also that God would go with him even into the land out of which He had called Abraham. Jacob was a better man than he had been when he left Bethel, but he had still much to learn. He went to his uncle Laban with the resolve to serve God. He had even made that resolve into a definite covenant, yet he tried to combine with his service of God a reliance upon his own shrewdness. He pretended to trust God, but tried to get the best of Laban. He had indeed made a beginning at Bethel, but Bethel was incomplete without Peniel, and he needed the preparation of his experience with Laban to be ready for Peniel.

For Laban was a shrewder man than Jacob. He beat him at every turn. As a result Jacob spent 34 years serving Laban without receiving anything more than a bare living (Gen. xxx. 25, 30; xxxi. 15). Here was the man who was to receive the "blessing of Abraham" dwelling year after year in "the land of the people of the east." The "twenty years" of Gen. xxxi. 38, 41, are probably not identical as the A. V. rendering would indicate. We conclude therefore that he was forty years with Laban. At the end of 34 years of experience he made up his mind to go back to the promised land and claim the promise which had been made to him (Gen. xxx. 25). It sometimes takes a man a long time to learn that there is no real profit in living apart from God's people. When Jacob began to turn his heart towards the place where God meant him to be, he began to prosper. Laban changed his wages ten times in vain. God blessed him and he soon became very rich. After six years he heard the clear call from God to return to Bethel. Now he was ready to obey. He set out with all his vast flocks and herds.

As he went on his way the angels of God met him—an assurance that he was once more in the way of obedience where God could help him. But before he could take his rightful place in God's plans for him, he must undo the mistakes of the past, and he must have a new spirit for the future. His old sin came up to face him. Esau was there and must be reckoned with. Jacob sent a message to him in which he acknowledged him as "Lord" and called himself his "servant" (xxxii. 4, 5). It was an offer to restore the birthright. But the only ground offered was that he was now a rich man, and that therefore Esau ought to receive him. The messengers reported that Esau was coming with 400 men to meet him. He rightly concluded that Esau was coming to fight. He learned, as many a man has learned since then, that the fact that he had become rich neither changed nor excused his sins. Jacob divided his company into two bands, thinking to save at least one. He had done all that his own common sense suggested, and then he turned to God.

His experience that night shows how true prayer will educate a man in moral rights, and bring him around to take God's point of view. Jacob pleaded that he was obeying God in coming, and therefore he claimed God's protection. He was justified in so doing, but if he was to have God's protection he must work in God's way. He began to see this as soon as his prayer was ended. He set about making the camp for the night. But before the night came he had come to see that he owed something to Esau by way of *restitution*. Accordingly he sent over a rich present and with it a five-fold confession of guilt in the message accompanying each drove. Then he went to his bed, but not to sleep. Presently he arose, and sent over his family and all that he had. God made the man show his willingness to give up all that he had gained by his disobedience.

Then as he was left alone, he stood face to face with One who represented God to him. He had lost forty years in a strange land. He was coming back to accept the promises. The man he used to be had shown that he was not worthy of the promises. Now he was coming in a new spirit. He was willing to make any necessary sacrifice for the sake of that good thing which he coveted. He had already given up all that he had, but there was something more which must be laid down—his own self-trust. He had given up so much that he was confident that he was ready to go in and claim the promises. But God thought otherwise, and He wrestled with him. Why? Because He would keep him away from the promises? By no means, for God wished him to have them. God was compelled to wrestle with him in order to make him fit to go on. The wrestle tested, first, his earnestness, and the fact that he kept up the wrestle all night showed that he had made up his mind at last as to the value of that for which he was wrestling.

But the great thing that he learned was his own helplessness in contending against God. Ask the boys how long the strongest of them could wrestle without getting tired. Jacob wrestled all night and was tired. And then the Wrestler against whom he contended, with a simple touch of His finger on the hip, crippled Jacob. This showed him that all the time, God had had power to overthrow him in a moment. He had wrestled with him for his own good, just as He had been patient with him during all those mistaken forty years. Jacob no longer wrestled. He laid hold of the Man, and he clung to him. He realized that He had a blessing for him, and he clung for that blessing. It is hard for a man who has been depending upon his own strength and shrewdness to give up and look to God for complete guidance. No doubt Jacob who had given up so much to Esau was already planning on methods of winning back from him that which had been given. But in that wrestle he learned the power of God to bless, and he gave himself to God to be blessed in His own way. When he did that he became a new kind of a man. He was now one whom God could use and whom He could bless. He was now fitted to receive the blessing of Abraham as he had not been before.

This change in him was made complete by what God then required of him. Having come to the true point of view, God asked him his name. He uttered the syllables which meant "Supplanter," Jacob. When he did that he *confessed* all the crookedness and sin of his past life. He faced his old life and named it. When he had *admitted his guilt* to the wronged brother, when he had *made restitution* to him in five-fold measure, had *learned the power of God to bless* and clung for that blessing instead of setting about to get it by his own ways and means (true faith), and when he had *confessed* the sinfulness of his past life, God gave him a new name. This signified that God had given him a new nature. He was no longer the old blundering Jacob. He was now a man who had power with God, because he had learned how to work with God. But it was not simply a matter of learning and of knowledge. God gave him the new name, as He gave him the new nature. It is by giving ourselves to Him, striving to do His will that we become new men and women in the new Creation of God which is about to redeem and save the old. "If any man be in Christ, he is a new creature."

The Catechism questions on Baptism show that we need the same things Jacob needed to be born again. The last question in the Catechism shows that the same requirements are needed for those who would continue in the communion of Christ's Body. The services of the Prayer Book are arranged to express the same need. We grow in grace by learning more and more to distrust self and to trust God.

THERE is a danger affecting faith—worse than any, as it seems to me—and that is, the believing about God things unworthy of justice, things uncompassionate, things arbitrary. I am afraid to say how largely it seems to me such things do enter into the everyday religion of good Christians. Some seem to believe that He cares not for goodness in itself—that a good heathen (for instance) is no nearer to Him than a wicked one—that goodness is hollow if it does not rest on a belief exactly like their own. Others seem to think that He can tolerate and dwell with evil: that He can abide ungenerous hearts and selfish lives and luxurious habits in those who hold Christian Doctrine in pure lives. Others that He can rejoice, or at least consent to, the inevitable ruin, the lasting perdition of the chief part of mankind, when they have had no chance of being better than they were or knowing better than they did. The opposite kind of people think that when He has promised to us great blessings of forgiveness and salvation on certain conditions, He will give them us even if we perform not those conditions. They think He means one thing, and says another. It is the secret hope, the only hope of many. Many other such things there are which people persuade themselves to believe. As good old Bishop Jeremy Taylor said, "They believe about God things for which they would hate a man."—*Archbishop Benson.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

ENGLISH STATISTICS.

To the Editor of The Living Church:

I AM afraid Mr. Walter E. Waters of Philadelphia has no conception whatever of the condition of affairs in England, and therefore it would be utter folly to try and convince him that in both his letters he is in error, and that he is doing an injury to the Church of England and her daughter and sister Churches by writing such letters. No "religious" census is taken in England, although called for by the Church press for years past, so I cannot, nor can he, really "prove" anything. We learn from Church columns that the "communicants" are somewhat less than 3,000,000. I have seen it stated, and quite believe it, that the "baptized" of the Church are beyond the 13,000,000 mentioned by me, but at this moment I am unable to put my hand on the document—taken from *The Guardian*, I think—nor is it at all necessary. Did Mr. Waters know aught of the awful condition of the "lapsed" masses in England and the carelessness of the "upper ten," he would think much more of the work of the Church of England in England, and its results. I did not say there were 13,000,000 to 20,000,000 in addition to the "communicants." I said *"Mr. Waters gives the numbers of 'communicants,' not of the* 'BAPTIZED' *or* 'ADHERENTS,' *which in England is from* 13,000,000 to 20,000,000." Surely one ought to know that a "communicant" is and ought to be on roll of the baptized. I cannot understand how a "baptized" person can be said to be "floating round outside" the Church. I never wrote such, never saw such a statement as this before in all my life. We become Churchmen by our Baptism.

(Rev.) C. A. FRENCH.

AS TO AMERICAN MISSIONARIES IN CHINA.

To the Editor of The Living Church:

THE letter from the Rev. Clarence Ernest Ball, which appears in your issue of June 22nd, was surprising to me as I had no memory of any such action of the Board as he alludes to. I have taken a little time to look the matter up and I do not find that such a question, as he suggests, was brought before the Board for consideration. As a matter of fact the only time that the three gentlemen that Mr. Ball speaks of were together in Shanghai was twenty years ago, and then only temporarily. Mr. Pott was young in the mission and was taking no active part in anything involving any knowledge of the Chinese language. The Rev. Mr. Graves, who was originally appointed as a missionary to Wuchang to join the Rev. Wm. S. Sayres there, had come down to Shanghai at the request of Bishop Boone to take his classes in St. John's, while the Bishop was in America. As soon as released he returned to Wuchang.

The Rev. Mr. Partridge, the Bishop says in his report for the year in question, was transferred to Wuchang at his own request.

It has never been usual for the Board of Managers or the Board of Missions, as the case may be, to order missionaries from one station to another.

JOSHUA KIMBER,
Associate Secretary.

New York, July 1, 1907.

"HEARING MASS."

To the Editor of The Living Church:

AN editor's impressions of places visited are and should be of high interest, especially when they concern the position of the Christian Church in the countries of Europe; and, therefore, I have read your recent editorial correspondence with very great pleasure.

To let pass, however, without comment your remark in THE LIVING CHURCH of July 6th is hardly possible. I refer to the paragraph beginning: "To hear mass! what an expression!" and following words. To American Catholic lay-folk the expression "hearing mass" is not a "denial of the fundamental idea of worship that should underlie the celebration of every Eucharist." It means to us assisting at the Holy Sacrifice in reverent order, an act of solemn worship while the Divine Action is going on.

To teach that the faithful must at least "hear mass" in order to discharge their obligation of Sunday observance is one of the chief lessons taught in this Catholic Revival, and that not to hear mass on every Lord's Day at least, is indeed a sin. At present out of 800,000 confirmed persons in the American Church, hardly more than one or two per cent. attend the Sunday administration of the Holy Communion, and ninety-eight per cent. are absent. When Episcopal churches are crowded to the doors at the hours of Sunday mass so that the celebrant must needs go out into the porch to asperse the kneeling faithful, would seem time enough to inquire into the drawbacks of "hearing mass" and what harm, if any, can come from it.

Our churches are comparatively empty, with a few blessed exceptions, on three Sundays of the month at the Lord's own service, precisely because the people have not been taught what "hearing mass" is.

T. E. SMITH.

Akron, Ohio, July 6th, 1907.

[If our correspondent will consider the etymology of the verb *to hear*, he will see that it does not and cannot imply *to assist*, and that, rightly deeming "assisting at the Holy Sacrifice" to be the duty of the laity, he is wholly misrepresenting that duty when he speaks of it as "hearing." To "hear" and to "assist" imply wholly different attitudes and actions.—EDITOR L. C.]

TO FORMER RESIDENTS OF BUFFALO.

To the Editor of The Living Church:

WILL you kindly ask such of your readers as are former residents of Buffalo, N. Y., to send their addresses to the Old Home Week Committee, in order to receive souvenir invitations to Old Home Week in Buffalo, which will be from September 1st to the 7th inclusive? By doing so, you will greatly oblige the committee.

Yours sincerely,
JAMES W. GREENE,
Chairman Publicity Committee.

207-215 White Building, Buffalo, N. Y.

A CORRECTION.

To the Editor of The Living Church:

MAY I call your attention to a slight error in the account of the "International Clericus" on page 314 in your issue of June 29th. You there say, "This *first* of the United Meetings was considered a very successful one." As a fact, the International Clericus in question held its *ninth* meeting this year, having met first in 1898 and every year since then, with the exception of 1902.

Yours faithfully,
H. G. F. CLINTON.

IT IS THIS judicial character of war, and its lawful place in the world, as a mode of obtaining justice; it is the sacred and serious object, which *so far* attaches to war, which gives war its morality, and makes it to produce its solemnizing type of character. For we should keep clear and distinguished in our minds the moral effects of war, and the physical. These are apt to be confounded under such expressions as the horrors of war. But the horrors of war are partly bodily torment and suffering, which are dreadful indeed, but dreadful as misery, not as sin. War is hateful as a physical scourge, like a pestilence or famine; and again, it is hateful on account of the passions of those who originate it, and on account of the excesses of those who serve in it. But if we take the bad effects on those who serve in it by themselves—it is not impossible to exaggerate them, at least by comparison; for while war has its criminal side, peace is not innocent; and who can say that more sin is not committed every day in every capital of Europe than on the largest field of battle? We may observe in the New Testament an absence of all disparagement of the military life. It is treated as one of those callings which are necessary in the world, which supplies its own set of temptations, and its own form of discipline.—*J. B. Mozley.*

EXTERNAL CIRCUMSTANCES need for their interpretation the inner guidance of the Voice of God, and to hear that Voice we must be listening; but spiritual listeners are few. If we listen in the woods in summer, the whole air, which at first seemed silent, is stirred with echoes of bird and insect life; and in like manner to the spiritual listener the awed silence of the heart will grow quick with the Voices of God.—*Dr. J. R. Illingworth.*

LITERARY

BRASSES OF ENGLAND.

The Brasses of England. By Herbert W. Macklin, M.A., St. John's Coll. Cambridge. With 85 illustrations, pp 336. New York: E. P. Dutton & Co. Price, $2.50 net.

The reverend author of this volume, beneficed in Houghton Conquest, Beds, and President of the Monumental Brass Society—an organization of acknowledged position—who is an authority upon the subject, has been most successful in condensing within reasonable limits the essential facts bearing upon this really interesting theme—a subject comprehending a vast deal more than the casual observer may suppose. These productions, originating in the great mediæval age of ecclesiology and providentially surviving the destruction and spoilations of the Tudors and the profanations of the Puritans, have been preserved to us in a way more or less fragmentary, to show the true position of the *Ecclesia Anglicana* upon "the ornaments of the Church and the ministers thereof." They establish the authority and legality of these things, enacted by canon and universal adoption before the kingdom as an entity existed. They give ample testimony to the realities of divine worship in the dim past better than any other memory. Heraldry demanded the greatest accuracy in and truthfulness of portrayal.

The subject has been arranged under a new classification by following the order of the English dynastic periods which agree with the progress or development of contemporaneous architecture—the recognized usage as to the latter—rather than under the former professional and class distinctions; doubtless, for reference, an excellent step. Every known repository is mentioned or its resources drawn upon, and those of unusual importance are described. It is pointed out that the *vesica piscis* or gothic form of chasuble as in contradistinction to the (R. C.) utility "fiddleback" has been the universal pattern of the Church of England, a fact of value. The Daubernoun brass (1277) the oldest of all existing, is shown. We are surprised with this not to see that of Sir Roger de Trumpington in Trumpington Ch. Cambs. (*circa* 1290), the only crusader commemorated by any brass and the most striking and completely trapped knight in effigy that exists—cross legged as well; or that of Delamere, abbot of St. Albans, preserved in that Cathedral, himself the greatest ecclesiastic of his age and the brass the most glorious of all sacerdotal specimens; but these are well described. The specimens illustrated present the remarkable and extraordinary range which these covered, from the exquisite work of the second gothic period along through the decadence, well exhibiting by epoch the downward drift in this art as well as in religion and, indeed, in morals, until during Jacobean days such brasses as were then made had lost their true expression—that of humility and supplication in the hour of departure—and had degenerated into mere vehicles of adulation. The savageries of Henry and the Cromwells, aided by greed and bigotry, contributed to this decline. Theft having become the order of the rulers, the age of appropriation ensued and then what are known as "palimpsest" brasses came into being, *i.e.*, stolen from one tomb to be reversed and recut, or altered and adapted to a later personage. Some of these are astonishing in shamelessness and audacity. One we remember to have seen of a late sixteenth century dean, changed from a mediæval abbot, the result being a ludicrous fiasco. Every characteristic in the application of illustration became prevalent in this work, ranging from the allegorical then contemporaneous, as exhibited in the style that Quarles employed in his "Emblems," down to sheer domesticities, including those used for certain special purposes known as "bedstead brasses," and also of the "cradle" variety for children of more important parentage, as well as shroud and skeleton plates.

A family brass in Thornton church (1472) to Robert Inglyton and his three (successive) wives will be interesting to the gentry of the present day. This esquire is placed in a row with his wives, the first on his right, the remainder to the left, under fine canopies, the family escutcheon of each overhead, while below each wife are ranged in miniature figure profile her children, 8, 5, and 3 in number, respectively (all daughters) or 16 in all, each having the extraordinary butterfly headgear of the day. We could make reference to innumerable others, odd almost beyond imagination, but space prevents.

We commend this work to every clergyman and intelligent layman; it should be in the private library of every Churchman. With its study a vast amount of knowledge will be absorbed in channels wherein Americans are largely uninformed or defectively informed upon. Several years since an Englishman, a member of a Brass Rubbing society, came to New York to reside, bringing a fine collection of "rubbings" which he concluded to dispose of, and being recommended to offer them to the great libraries and colleges for their literary collections, found the officials to whom he applied utterly ignorant of the subject. This revealed a situation that prevails to a great extent. A study of this work might limit some of the mongrel notions that are current. At least a perusal of the last chapters would doubtless convince many that they at least know less of the character of Puritanism, than they are ever ready to stand sponsor for. The Church Club of New York possesses in its fine collection of rubbings, the more important plates shown in this volume as well as others to which the author alludes.

BOOKS ON ART.

Apollo. An Illustrated Manual of the History of Art Throughout the Ages. By S. Reinach, Member of the Institute of France. From the French by Florence Simmonds. With Six Hundred Illustrations. New Edition, Revised by the Author. Published by Charles Scribner's Sons, New York. Price, $1.50 net.

A Guide to the Paintings in the Florentine Galleries. The Uffizi, The Pitti, The Accademia. A Critical Catalogue with Quotations from Vasari, by Maud Cruttwell. Illustrated with many Miniature Reproductions of the Pictures. New York: E. P. Dutton & Co. Price, $1.25 net.

Notable Pictures in Rome. By Edith Harwood. With many Illustrations. New York: E. P. Dutton & Co. Price, $1.50 net.

Grant Allen's Historical Guides. *Christian Rome.* By J. W. and A. M. Cruickshank. New York: A. Wessels Co. Price, $1.25 net.

The impression that is most firmly implanted in the mind of one returning from foreign travel, is of the masterpieces of art which he has seen. Yet in the crowded days which make up such travel, the mind is unable to digest the impressions which it so hastily receives. It is important, therefore, that one contemplating such travel, even as a future possibility only, should prepare himself for what can otherwise hardly be appreciated; while one who has already seen, will desire to possess books that will recall the images that have thus been impressed upon his retina.

The four books named above are all useful for this purpose. That first named is a compendious manual of the evolution of art. It begins with the childhood of the race, showing the crude conceptions that were engraved on stone by pre-historic man. Gradually we see art becoming more and more perfect, until we reach the periods of the triumph, first of the sculptor, then of the painter. Studied by ages and by schools of art, this manual is very complete, and is made more intelligible by the inclusion of some six hundred half-tone reproductions.

The second volume is of the nature of a catalogue of paintings, though much more than a catalogue, and adorned with illustrations of many of the masterpieces of the Florentine galleries. So important is the part played by Florence in the preservation no less than in the production of paintings, that the study of the works in her galleries is a key to the art of the world. The descriptions, though concise, are intelligent.

The same service is performed for the paintings in Rome by the third of these volumes. An appreciative description of Michael Angelo's masterpiece on the Sistine ceiling comprises the first chapter. No reproductions in half-tone, and no powers of description, can do justice to this powerful work; yet a good introduction to it is here given. Following this we have intelligent sketches of the other works of art which adorn the churches and galleries of the eternal city, the whole work being excellently done. There are also sketches of the lives of those mediæval popes who were the chief patrons and sometimes the subjects of art, but whose lives are sad incidents in the period of the greatest corruption of the Church.

Finally, the last named book is a simple guide to Rome, and thus only incidentally a manual of art. It treats of those subjects that will interest the traveller, and amply fulfils its purpose.

BOOKS APPROPRIATE TO SUMMER.

The Pocket Book of Poems and Songs for the Open Air. Compiled by Edward Thomas. Published by E. P. Dutton & Co., New York. Price, $1.25 net.

Out Doors. A Book of the Woods, Fields, and Marshlands. By Ernest McGaffey. Published by Charles Scribner's Sons, New York. Price, $1.25 net.

Four Seasons in the Garden. By Eben E. Rexford. With twenty-seven Illustrations and with Decorations by Edward Stratton Holloway. Published by J. B. Lippincott Co., Philadelphia. Price, $1.50.

Fifty Flower Friends with Familiar Faces. A Field Book for Boys and Girls. By Edith Dunham. With Full-Page and Text Illustrations by W. I. Beecroft. Published by Lothrop, Lee & Shepard Co., Boston. Price, $1.50.

The books named above are all of them such as are pleasing and profitable reading for the summer. The first of them is an anthology of open-air poetry, treating the limitation quite broadly and introducing not only the classic gems of the best authors, but also a number of roundelays and trivial songs that serve to lighten the volume. Though the contents are thus mixed, the collection is a pleasing one. Second of the volumes named is one made up of short essays on outdoor topics relating to hunting, fishing, and the like. They are each of interest and each breathes the air of the woods. Next we have a volume intended specially for the amateur gardener, treating of the practical matters relating to the growing of flowers and doing so in an intelligible manner. The book is well illustrated. The fourth of these volumes is for young people and tells of the familiar wild flowers of the American field. This also is well illustrated, including a number of colored plates.

A BEGGAR ON HORSEBACK.

BY RUTH HALL.

"HERE! Tell Dan to put this on. The sun's as hot as in June, and him plowin' in that!"

The speaker, an angular, nearly middle-aged woman, caught from a nail on the kitchen wall a broad-brimmed straw hat. With a quick jerk of impatience she held it out to her sister.

They gazed together at a figure down in the broad pasture. A young man was driving a plow about a widening square of rich, brown earth; the trees on the banks above him were so dense with the first misty hint of spring foliage that he seemed buried in a pink and green haze. Amanda hesitated:

"I don't want to bother him," she said. "He don't like to be nagged."

Eunice thrust the hat back into its place.

"Let him get sick, then," she snapped. "If it was my husband, I guess some things would be different."

"Girls," came a querulous voice from the adjoining bedroom, "hain't Dan'l plowin' up the south pasture? Father allers kept that in grass."

"Yes, mother," Amanda answered, patiently, going in to the childish old woman by the window. "You remember how we told you it was all runnin' to weeds. He'd plant it for a spell, and then sow it again. He told you; don't you remember, mother?"

The gray head shook decisively.

"No. I hain't never heerd of it. Dan'l ought not to 'a done it. Father allers kept it in grass. You just tell him so."

"Yes, mother." Amanda turned away. She went wearily out into the farm dooryard, gay with a wealth of tulips and hyacinths, walking on down the hard-beaten dirt path toward the barn, beyond which her young husband was at work. On both sides her way was bordered by fine orchards, stretching out to meet row upon row of luxuriant berry bushes. Everywhere was the impression of abundance laboriously husbanded. But Caroline was to be passed, standing in critical contemplation upon a patch of ground where skeleton growths of last year still clung, here and there, insistent reminders of work yet to be performed.

"Ain't Dan ever goin' to sow the peas here?" was called in a high, raucous voice. "Seems if he waren't."

Amanda's head went up as if to meet a coronet.

"There ain't no hurry," she answered, with a touch of hauteur. "They're to be late ones."

His sisters-in-law, appreciating the softness of the nest young Daniel Mead had made for himself, more keenly than he did, secretly called him "a beggar on horseback," and openly alluded to the fact that his marriage settlement had been nothing more productive than a wild tract of unsalable woodland. Indeed, when his union with the youngest of the four Dalripple sisters had brought him into the position of manager of a rich, unincumbered farm, all his friends had congratulated him. That was but twelve months ago. To-day he was going about his duties with a well-worn chain galling his muscular young neck. Amanda's uneasiness could but hover near him and compose imaginary conversations of preparation: "He knows what mother is—he oughter," she said, over and over to herself, with the soft insistence of a droning insect. But in her soul the dread was of human size, that even the expostulations of second childhood would add enormously to that new something the last few weeks had been maturing in her husband. Then she saw her sister Sarah, returning from the nearest village with her arms full of bulky packages, lean on the fence and call out to Daniel sentences that she could not catch. The speaker shifted her burden to make one hand free for protest. The young man wheeled about and confronted her with a dogged despair apparent even at that distance. He said no word but, in a fierce calm of manner, began to detach the meek horses from the plow, driving them on toward the barn, with his head at the same angle at which Amanda's was still poised.

The little wife waited breathlessly for something so indefinite and her dread touched so many keys of emotion that it was like playing upon some hideous instrument of the soul. Then Daniel came out of the barn. His jaw was set, and his eyes seeing so far ahead of him that they overlooked Amanda until she called out wretchedly from where she stood, leaning upon the bars of the cattle-yard.

Daniel came up to her very close. Awkwardness would not let him take her hand, but he laid his, large and sunburned, so near hers, small and sunburned, that their fingers almost touched. After a pregnant silence, he growled:

"It ain't you, Manda. You're all right."

"I know, Dan," she murmured; "but they don't mean no harm. It's just their way—naggin'. Naggin's the girls' way."

He had been used to respond, bitterly, that it was a poor way, and, even in extremity, a blasted poor way; but now he said nothing.

The unwonted silence struck Amanda with sharp significance. She was more frightened than if he had spoken wild words. She stared at him dumbly for a minute. Then she cried:

"Oh, Dan, what is it? What is that look in your eyes?"

The expression passed. Her husband confronted her stolidly. It was not until late the following day that she was in any way answered.

George, the farm "help," came hurrying into the house, inquiring, shrilly:

"What's come o' Dan? I've got all the chores did alone, and I ain't never seen nothin' o' Dan."

The five women looked at one another blankly. Whatever fault the sisters and mother might find with their new manager's methods, he had never shirked his duties. Amanda remained as inarticulate as the others, although confused memories arose to stalk grimly through consciousness. She alone knew that, for the past few weeks, Daniel had followed the first streak of dawn somewhere beyond the farm duties of early morning. He had too, of late, spent secretly of their hoarded savings. She felt no distrust, but the mystery that had been deepening about her, covered her now like an impenetrable mist through which fancy was groping in pursuit of her reticent young husband, while a more practical scrutiny of the farm was made, yard by yard, by the aroused household. Her terror suggested the remote oak grove, or "up by the spring," as the only practicable hypothesis, though prescience, like something palpable, stood again between her and Daniel by the lichen-covered bars.

Heavy with a nameless apprehension, she made the preparations for search, Eunice's shrill voice following her movements:

"I guess, if it was my husband, he'd 'a told me where he was goin' to. How do we know where to look?"

They did not know. George roused the neighborhood, and as many theories as willing men responded to his alarm. The result was not only a close examination of the farm, but of the turnpike for miles about. It was oddly incongruous to connect suicide with Daniel's round, placid face, but even that grewsome supposition was not neglected. Indeed, a morbid neighbor clung so zealously to the notion that he sounded the mossy depths of the family well with monotonous persistency.

Leaden minute by leaden minute the day passed. With the lantern used by her husband in winter for the night and morning tasks, Amanda stumbled about, first in the wake of the searchers, then, as their despair gave up the quest, and one after another fell away, she held her spark of quavering light aloft and went desperately on over soft pastures, through rough bits of forest-land, over stone walls, calling at intervals in a hollow mechanism of despair: "Where be you, Dan? Where be you, Dan?"

There was no answer except in the meadows back of the barn. There a limitless expanse of sky lent awesomeness to the powerful echo, giving back the words, like a voice from heaven, in mystic mockery: "Be you, Dan? Be you, Dan?"

To Amanda's bewildered soul it was as if the last trump had sounded and there had been no response. She drew closer into herself and hurried on. If he would not answer that there was no efficiency in sound. All that was articulate died within her.

When the first of the searchers came back hopelessly to their task in the blurred April dawn, they found Amanda still looking, her face grey as the morning, her startled eyes fixed upon the farthest horizon, with the lantern, a murky fallen star, leading spectrally in the growing daylight.

She could make no response to the kindly questions. One bluff fellow awkwardly took her by the hand and led her back to her home as imperatively as if she were a lost child. Throughout the day, physical forces were in complete abeyance. Amanda lay in her little white bed, silently; her pale face turned to one side, always in the attitude of listening. And then it was over. Every inch of the farm acres had been conscientiously examined. Daniel was gone. Absolutely elimi-

nated, although a reason was far to seek. "Don't see why he done it," his neighbors protested, one after another, when the search had closed in and they returned to their own duties.

Eunice's astonishment was cast in a more critical mould:

"I guess. if it was *my* husband run off and left me, I wouldn't mope much," she said, more than once to the white figure in the white bed.

Some twelve hours later, Caroline called downstairs:

"Where's Mandy?"

Sarah and Eunice dropped their breakfast preparations with a clatter of metal utensils. They ran up to the empty bedroom, scarcely waiting to reach it before they cried: "She's gone!"

Caroline turned to the window: "Just like Dan," said she.

Just like Dan—that was the keynote of the situation to the awe-stricken sisters. Immediate search was begun, not so much in solicitude, as in an eerie sort of wonder. However their zeal reached out to nothing but deepened mystery. News of the new loss spread like a summer breeze. It covered the neighborhood quickly and completely. Lame and footsore searchers reassembled, with but one suggestion to offer: "She's gone out again to look for him."

Eunice shook her head.

"She waren't able."

"We'd 'a found her, if she had," Sarah said.

Ezra Taylor had been the leading spirit of the first effort; but now his dependent comrades looked up the road for his coming, in perplexed futility. Finally, Wilson Landros started in pursuit of him. The others straggled after.

"What you doin'?" was shouted across a two-acre lot.

Andy Hopper, general factotum of the Taylor farm, put his hands to his mouth: "Lookin' for Ezra," he screamed back.

Wilson and his followers quickened their steps. When they were near enough, someone asked:

"Don't Mis' Taylor know where he is?"

The whole company pushed eagerly up to the kitchen door. On the threshold stood Andy's wife, large-eyed and shrill:

"For the land sake!" she cried; "I can't find *her*. She was here, gettin' breakfast, when I went into the dairy to work. When I come back, she was gone. I've searched everywhere. Look there!"

Mrs. Hopper swept, in a gust of dismay, to the glowing stove. A rigid finger pointed before her:

"It's gone, too—the breakfast is. The breakfast's gone."

"Gosh!" said Wilson. His companions stood by, speechless. After a dazed moment, Amos Barnes asked:

"Ain't he drove to the store, and took her?"

"Would they 'a fetched a pot o' boilin' coffee to the store?" was the scornful retort.

A practical community, who knew little and believed less of the occult, could but be impressed. The Taylor disappearance, as the latest installment of the mystery, engaged immediate attention. The nerves of the hardiest felt some strain, while the women, who had joined the procession in a lingering, tentative way, ready to start back at any note of alarm, imagined a treacherous current in the shallow brook, a quicksand in the most familiar pasture.

The Taylor farm stretched over many acres, but the whole extent was systematically covered by the weary succorers; that done, they wandered hopelessly on into the adjoining woodland—the debated Mead heirloom.

Suddenly Wilson Landros, well in advance of the others, quickened his jaded pace. A dark something, which his eyes must not leave, was taking shape in the distance. He plunged forward dumbly, under the spell of differentiating vision: first a small clearing in the dense forest; afterward, two figures—a man and a woman, he believed vaguely; then he *knew*, and that they were Ezra Taylor and his wife. He gave a ringing, inarticulate cry.

Another echoed it with one word, "Look!"

What they saw winged plodding feet; fatigue passed exultantly into buoyancy. The little clearing was gained as if by a fresh relay. When they were within hearing distance, Ezra called out: "Dan's here."

The men tumbled forward precipitately. Wilson's spent breath gasped: "Where?"

A brown thumb was thrust backward toward a small log cabin, newly made.

"Tree he was cuttin,' fell on him; pinned him down. Mandy found him."

"Mandy?" from more than one. "She couldn't. She was all wore out."

"A woman's never *all* wore out," Ezra answered, gravely. "Anyway, she must 'a begun to look again, 'soon's come daylight." There was a brief, awed silence before he added: "Say, don't bother her none. She's *most* wore out."

"How did you come here? We've been lookin' for you," Wilson asked, somewhat sheepish, now that the large, capable man was found, sound of mind and limb.

"Me? Ain't I big enough to take care o' myself? But then—so's Dan, far as that goes. Well, Mandy she come after me—I was up earlier'n Andy, this mornin', seems if. She met up with me out by the barn. I run down an' got the tree off o' Dan. When I see how beat out they both was I went for Mis' Taylor to stay with 'em while I rode for the doctor. She brought 'em down some breakfast; that braced 'em up some. Then Dr. Smith fixed Dan; he was a good deal crushed; and I had made him a nice, soft bed o' boughs. Better go in, if you want to, a *few* of you."

Mrs. Taylor had already returned to her charges, and several of the men followed their informant upon noisy tiptoe. The finale of protracted excitement is usually tame and more or less embarrassing. Wilson Landros, still in advance of his companions, directed a long, piercing gaze toward the swathed figure upon the fragrant cedar boughs before he said, gruffly:

"Well, Dan, here ye be."

"I should think I be," groaned Daniel.

"Come, now, none o' that," said Wilson. "We'll get ye home quicker'n winkin'."

Fierceness flashed into the drawn, white face.

"This is my home," came after an effort. "Say! Can you tell 'em, Mandy? I can't."

The little wife, no less pale and scarcely less weak, started up in a glow of defiance, as if facing accusers:

"This is our home," she said. "Dan's made it for us."

Daniel stirred on the green bed.

"I wanted to get it all ready 'fore she seen it; but I couldn't."

Eunice, as one of the female contingent of the morning's exploration, entered in time to hear the declaration of independence.

"Good land!" she cried. "Mandy Dalripple, be you crazy? It's only a shanty."

"It's our home," said Amanda. Daniel's eyes were closed, but his strong lips parted in a proud smile. There was a pause while slow minds conned arguments with which to end this vagary. To whatever was said, one answer was returned: "It's our home."

Finally Eunice's patience snapped.

"You're makin' yourselves ridic'lous," she exclaimed. "Dan Mead, you couldn't turn 'round twice in this cubby-hole."

Acute pain still lay in Daniel's eyes, but he opened them to look in Eunice's hard face.

"When I turn 'round once," he said, "I'll turn 'round a man."

Ezra Taylor's good-nature rushed like a gladiator into the fray:

"I told you not to bother 'em. They're old enough to know what they want to do. He's got a storeroom full o' provisions built; there's plenty o' wood, and here's a big fireplace. He's makin' a clearin' to plant when he's able, an' he's ordered what little furniture they'll need. Our great-grandfathers begun the same way, an' got along all right. I'll tell you one thing: them plucky pi'neers didn't have no more grit'n Dan Mead, neither." His commendatory glance, shifting from the bed to the determined little figure beside it, he added: "An' no more grit'n Mandy Mead."

This was a friend indeed. He cleared the premises as completely as if his words were a scourge. When the young couple were finally alone, Amanda drew an impromptu seat close to the impromptu bed. She made no remark whatever, while her eyes devoured her husband's pale face. Presently he said:

"I thought I could coax you to come, when it was all fixed up nice. I did want to get it done first, though. Do you care much, Mandy?"

A poet may say, "Where thou art is home to me," but loyal sentiment in Amanda was altogether dumb. She made no reply till the question was repeated: "Do you care much, Mandy?"

Then she said, in a low, shy voice:

"Dunno as I'd mind livin' in a rathole, Dan, if you was there."

Daniel's one uninjured hand hovered about in a futile hope

of mastering assurance sufficient to pat her cheek. He swallowed several words that came near to choking him before he muttered:

"Ezra's all right; you've got grit."

Their eyes, with the unconscious devotion in them, met.

"Do you mean it, Dan?" Amanda whispered.

"Guess so," said Daniel

* * * * *

Amanda proved that the commendation had not been exaggerated through a hard year, when the privations of a pioneer's wife often pressed sorely upon the sense of happy independence. Notwithstanding the proud fact that her husband had evoked applause and the wonder of visiting neighbors by his industry and his experiments in agriculture, the little planting was as yet, in comparison to the Dalripple farm, as the Dalripple sisters said: "Like a handkerchief to a pair o' bedspreads."

Spring had returned, with its vibrant note of promise when, upon one particular morning, Daniel was interrupted in his work by a lingering visitor. Amanda, busy with her fowl and her pigeons, peered around the chicken-house, inquiringly. "It's that doctor again," she said inwardly. "He's gettin' to be a nuisance, comin' so often. It was all right, wantin' to see what Dan's done; everyone does that. But now he's took the notion to the springs, he's kinder troublesome."

Dr. Sargent stood in earnest conversation with Daniel for a long time. Amanda cast many furtive glances in his direction and many wild guesses. This neighbor was a city physician, who owned a model farm, where convalescent patients were occasionally sent, and whom he had been bringing for daily visits to Daniel's mineral springs since his late, chance discovery of them. After all Amanda's watching, she had not seen the parting of the men. Neither did she hear the approach of her husband's quick step.

An April sun shone dazzlingly upon her fair hair and the iridescent plumage of the cocks, taking in by the way soft balls of bobbing down. The delicate grey and white of doves' wings lifted a canopy above her demure head when Daniel stood, for a moment, in silent admiration. "There's a good many chromos ain't much prettier'n she is," he said to himself, shamefacedly. Then he called out, for he was the bearer of important news:

"Say, Mandy, Dr. Sargent's just been here."

"I seen him. Ain't these pigeons sweet? I hate to sell the squabs, Dan."

"The doctor says farmin's too much for him."

"That's a pity. Dan, the Plymouth Rock's hatched out ten of her eggs."

"Say! He wants to trade his farm for the old Mead woods."

"Dan!" The pan of meal fell to the ground. Amanda caught hold of the chicken-yard fence to steady herself. There was a long moment of whirling senses, then she whispered: "He's foolin' us."

"No, he ain't. He says he wants the big pine forest, and the mineral springs. He's goin' to build what he calls a 'Sanitarium.' He wants we should move to the farm right away, Mandy."

The stalwart Amanda started off unsteadily:

"I feel kinder dizzy," she said; "I guess I'll go inside a spell." But even upon the pillow her brain continued to spin under the impetus of imaginary announcement to her family.

When the negotiations were completed and the date had been set for their moving, Daniel and his wife prepared demurely for one of their periodical visits to Mrs. Dalripple. The conversation soon turned to domestic matters.

"It won't take you long to house-clean, Mandy," Sarah sneered.

"I'm 'fraid it will," very gravely. "There's only one o' me, you know."

"But there's only two rooms," from Eunice and Sarah, together.

"I wish," Mrs. Dalripple said, plaintively, "you had more'n two rooms, daughter. It makes me 'shamed."

"I have, mother," Amanda answered, steadily. "I've got ten."

Eunice's face flushed. Her tone was harsh and high:

"You'd better tell the truth," she recommended. "We've stood 'most enough queerness."

The husband and wife exchanged glances. Each was eager to make the announcement, but the man gallantly held back his desire. It was Amanda's soft voice that said:

"Dan's traded the old Mead woods for the Sargent farm."

"Good land!" the more impulsive Caroline cried. "That house is better'n this!"

"The orchard's old," said Eunice.

"There's a new orchard," said Daniel.

"It ain't a very *large* farm," Sarah suggested.

Amanda rose to go.

"We oughter all be thankful," she murmured, looking from one to the other with an infectious smile. "And I guess we be."

The bright expression was reflected by everyone except Eunice; and even she said:

"I'm sure, Mandy, we'll all be glad to have you live like white folks."

USELESS CORRESPONDENCE.

By Marie J. Bois.

DID it ever occur to you, dear reader, to think of the time *wasted* in the above named occupation? If we think of the thousands of letters actually going through the post, not even worth the value of their stamp, and still more of the silly postals sent in the same way, we cannot help but realize how foolish we are! What a *waste* of time, of money, of energy!

I am not accusing any one in particular; I have but to look back on my own past share of this *useless correspondence*. How many of these letters have I sent! and though I never stooped to the low postals which are nowadays forming such a hideous array in some of the stationery stores, yet, I have since come across postals, sent by me, which I certainly would not send to-day.

During my sickness, in Venice, I distinctly remember the nurse coming in my room where I was lying helpless, and in great pain, and—no doubt, in order to *amuse* me—bringing some postals she had received and others she was going to send. I well remember, the nauseated feeling of disgust which came over me as I looked at them, for they were of the lowest order; coarse jokes and distorted drawings which, to one having been at death's door, and hardly yet out of the wild realms of delirious fancies, seemed but the continuation of the awful dreams which had haunted her for weeks. No doubt I expressed what I felt, for a long sickness is apt to take off the varnish of the every day life; I do not remember—but to-day, while writing these lines, how clearly I see the *foolishness*, nay, the *sinfulness* of foolish postals, of *useless letters*. When I think of the many hours spent at my desk, writing what I fondly imagined were witty letters, I cannot but wish I had not thus *wasted* my time and what is worse still: the time of others.

Correspondence, as everything else in life, must have an aim, a *raison d'être*. How much good the pen can do! How much harm! How beautiful it is to read the helpful thoughts of some old author who, being dead yet speaketh, whose spirit is still an influence for good in this world of ours. But alas, how sad it is to think of those whose pen was, and is, still a power for evil, although they have long since gone to their reward. Could they come back to earth would they not wish to annihilate these testimonies against them?

Useless books have I read, useless letters have I written! May God grant me the joy of learning of *His Kingdom* in *every* book I now read; of serving Him in *every* letter I write. Too many precious hours have I *wasted*, too many foolish and sinful messages have I sent. May the sweet vacation time granted by His love be a time of drawing nearer to Him, of learning of Him, and, in as far as He allows it, of sending precious messages for Him, always remembering His words: So likewise ye, when ye shall have done all these things which are commanded you, say: We are unprofitable servants, we have done that which was our duty to do.

From Maximus I learned self-government, and not to be led aside by anything; and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining. I observed that everybody believed that he thought as he spoke, and that in all that he did he never had any bad intention; and he never showed amazement and surprise, and was never in a hurry, and never put off doing a thing, nor was perplexed, nor dejected, nor did he ever laugh to disguise his vexation, nor, on the other hand, was he ever passionate or suspicious. He was accustomed to do acts of beneficence, and was ready to forgive, and was free from falsehood; and he presented the appearance of a man who could not be diverted from right rather than of a man who had been improved.—*Marcus Aurelius.*

Church Kalendar.

July 7—Sixth Sunday after Trinity.
" 14—Seventh Sunday after Trinity.
" 21—Eighth Sunday after Trinity.
" 25—Thursday. St. James, Apostle.
" 28—Ninth Sunday after Trinity.

Personal Mention.

ARCHDEACON APPLEBY of the diocese of Duluth, has had to undergo a second complicated operation by Dr. Mayo of Rochester, Minn., but is now rapidly convalescing. The Archdeacon was, therefore prevented from attending the last annual Council.

THE address of the Rev. CHARLES WILSON BAKER is changed from 4108 Euclid Avenue, Cleveland, Ohio, to 3825 West 33d Street, Cleveland.

THE Rev. B. J. BAXTER has resigned St. Paul's Church, Maryville, Mo., and accepted a call to Mapleton, Mich., where he will go July 1st.

THE Rev. ELLIS BISHOP, formerly of St. Stephen's Church, Boston, Mass., and Mrs. Bishop are spending the summer in Canada. In September they will go abroad, and Mr. Bishop will take a course at Oxford.

THE Rev. J. KNOX BOVELL, rector of Montrose, Colo., will exchange duty with the missionary at Park City, Utah, for July and part of August.

THE Rev. DWIGHT CAMERON has resigned his work in Southern Florida, to work as curate under Dr. G. C. Houghton, pastor of the Church of the Transfiguration, New York City. His address will be 102 E. 29th Street, New York, N. Y.

THE Rev. J. EVERIST CATHELL, D.D., rector of St. Paul's Church, Des Moines, Iowa, has received and accepted an engagement upon the Chautuaqua platform, and will lecture at various summer Chautauquas during the months of July and August.

MATTER intended for the Registrar of North Dakota should be addressed to the Rev. GEORGE J. CHILDS, St. Stephen's Church, Casselton, N. D.

DR. W. E. GLANVILLE, recently received from the ministry of the Baptist Church, has been accepted as a candidate for holy orders, and placed in charge of the Church of Our Saviour, Clermont, Iowa, and St. George's, Farley. His address will be Clermont, Iowa.

THE Rev. THOMAS E. GREEN, D.D., late rector of Grace Church, Cedar Rapids, Iowa, has returned from a vacation spent abroad.

AFTER July 1st, the address of the Rev. WILLETT N. HAWKINS is changed from Indiana, Pa., to New Kensington, Pa.

THE Rev. GEORGE W. HINKLE of Waterloo, Iowa, has been called to the rectorship of Christ Church, Schenectady, N. Y., to commence August 1st.

THE Rev. DAVID W. HOWARD has resigned the rectorate of St. Matthew's Church, Wheeling, W. Va., to accept that of St. Luke's, Norfolk, Va., the change to take place October 1st.

THE Rev. ROBERT MORRIS KEMP of New York has been called to the rectorship of St. Chrysostom's Church, Chicago.

THE address of the Rev. ARTHUR B. KINSOLVING, D.D., will be changed for the summer from 24 West Saratoga Street, Baltimore, Md., to R. F. D. No. 1, Concord, N. H.

THE Ven. ARCHDEACON KIRKBY is taking the Sunday services at Trinity Church, Southport, Conn., during the absence of the rector, who has gone abroad.

THE Rev. W. S. LEETE of Durant, Iowa, has accepted a call to the rectorship of St. Katherine's Chapel, Davenport, Iowa. Mr. Leete will commence his work in the fall.

THE Rev. EASTON E. MADEIRA, rector of Christ Church, St. Paul, Minn., accompanied by his wife, will sail on July 15th for a two months' tour of the Continent and England.

THE Rev. ROBERT J. MORGAN of Philadelphia, Pa., sailed on July 2nd for a few months' cruise along the Mediterranean and Black Seas. Until further notice, his address will be Poste Restante, Constantinople, Turkey.

THE Rev. GEORGE E. PLATT has resigned as the rector of St. Mark's, Waterloo, Iowa, and gone to Minneapolis, Minn., to take temporary work.

ARCHDEACON PARSHALL, acting for Bishop Morrison, on Sunday, June 30th, instituted the Rev. JOHN R. ATWILL as rector of St. John's Church, St. Cloud, Minn.

THE Rev. J. D. PETER, rector of St. Paul's Church, Sidney, N. Y., has resigned to become assistant at the Church of the Ascension, Greenpoint, Brooklyn, N. Y. His address will be 112 Kent Street, Brooklyn, N. Y.

THE Rev. CHARLES C. ROLLIT of Red Wing, Minn., has declined the call extended to him by the Church of St. Paul, Leavenworth, Kan.

THE Rev. EDMUND S. ROUSMANIERE, rector of Grace Church, Providence, R. I., has received a call to the rectorship of St. Paul's Church, Boston, Mass.

THE Rev. M. W. ROSS, rector of St. Andrew's Church, Omaha, Neb., has accepted a call to the Church of St. Alban the Martyr, Superior, Wis., and will take charge of that parish August 15th.

THE mention that the Rev. RUDOLPH SCHUTZ had accepted Christ Church, New Brighton, N. Y., was an error, as no vacancy has occurred in the parish.

UNTIL further notice, the postoffice address of the Rev. THADDEUS A. SNIVELY is "The Plaza," Chicago, Ill.

THE Rev. WILLIAM G. THAYER of St. Mark's Church, Southboro, Mass., and also headmaster of St. Mark's School at the same place, has gone abroad for the summer.

THE Rev. J. G. WARD of the diocese of Quebec has entered upon the rectorship of St. James' Church, Fergus Falls, Minn.

THE Rev. A. L. WOOD has resigned the rectorship of St. Paul's Memorial Church, Tompkinsville, N. Y.

ORDINATIONS.

Deacons.

DULUTH.—In Trinity pro-Cathedral, Duluth, Minn., on the feast of the Nativity of St. John Baptist, 1907, the Rt. Rev. James D. Morrison, D.D., Bishop of the diocese, ordained to the diaconate, Mr. THOMAS R. ALLEESON.

KANSAS.—At St. Mary's, Galena, on June 27th, the Rt. Rev. Frank R, Millspaugh, D.D., Bishop of the diocese, ordained to the diaconate, Mr. R. K. POOLEY, who has been in charge of St. Mary's Church for some time past.

KENTUCKY.—At St. Paul's Church, Henderson, on Tuesday, July 2nd, the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky, ordained to the diaconate Mr. MILTON PHORER WORSHAM. The candidate was presented by the Rev. Irvine Goddard, and the sermon was preached by the Rev. Charles L. Biggs. Mr. Worsham will have charge of St. James' Church, Shelbyville, Ky.

WESTERN NEW YORK.—At All Saints' Church, Buffalo, on St. Peter's day, the Rt. Rev. William D. Walker, D.D., Bishop of the diocese, ordained to the diaconate Mr. ROBERT GREASER. The candidate was presented by the Rev. George H. Gaviller, who also preached the sermon.

Priests.

WESTERN NEW YORK.—On Sunday, June 30th, in St. James' Church, Buffalo, N. Y., the Rt. Rev. William D. Walker D.D., Bishop of the diocese, advanced to the priesthood the Rev. Messrs. WILLIAM BIRCH ROGERS and JAMES THORNTON LODGE. Mr. Rogers will continue as curate in St. James' parish, and Mr. Lodge as curate in St. Mary's parish, Buffalo.

DIED.

CULLEN.—At St. Luke's Hospital, St. Paul, Minn., on the feast of St. Peter, ANNE CULLEN, *nee* Goldsmith, formerly of Toronto, Canada, wife of W. L. Cullen.

Grant her eternal rest, O Lord, and let light perpetual shine upon her.

HARTE.—Entered into the rest of Paradise, at St. Paul's Rectory, Lancaster, N. H., on Friday afternoon, July 5th, ANNE M., beloved wife of the Rev. Henry S. HARTE.

HAWKINS.—On June 6th, in St. James' parish, Pulaski, N. Y., Dr. JOHN MOORE HAWKINS, formerly of New Brighton, Staten Island, in his 65th year.

NOE.—Early on Friday morning, June 21st, after a painful illness, JULIA MANNEY, wife of Rev. Thomas P. NOE, Wilmington, N. C., passed away peacefully, leaving a husband and three babies to mourn her loss. Interment at Beaufort, N. C.

REES.—At Longview, Texas, suddenly, on Tuesday, April 30, 1907, JOHN BARTOW REES of Texas (son of the late Rev. H. K. Rees of Georgia), in the 48th year of his age. Burial services were held in St. Luke's Church, Lincolnton, N. C., and interment was in the cemetery adjoining the church.

TUCKER.—Entered into life everlasting June 22nd, 1907, HARRIETT E. ASHBURNER, wife of the Rev. Dallas TUCKER, of Bedford City, Va.

IN MEMORIAM.

MRS. TELFAIR HODGSON.

The Sewanee Branch of the Woman's Auxiliary desires to put on record their deep sense of irreparable loss in the death of Mrs. TELFAIR HODGSON, a member of this body from its inception, a beloved leader in all good things, a true and loving sympathizer in all trouble, and a never failing helper in time of need. A devout Churchwoman, trained in the highest sense for all Christian work, with a devotion to duty such as is seldom seen, she leaves a vacancy in our work and in our hearts that never can be filled. Withdrawing herself always from open leadership, her friends nevertheless knew that she was the unseen influence for all movements for good in our community.

The Auxiliary also offers the deepest sympathy to the bereaved children of Mrs. Hodgson, commending them to our Heavenly Father who ordereth all things both in heaven and in earth, and to whose will we humbly bow.

SUSAN DABNEY SMEDES, *President.*
MRS. T. F. GAILOR,
MRS. W. A. GEURRY,
MISS LILY W. GREEN,
ESTHER H. SHOUP, *Chairman.*

OFFICIAL.

THE STANDING COMMITTEE of the diocese of Iowa has organized by the election of the Rev. George W. Hinkle as president and Mr. J. J. Richardson as secretary.

CAUTION.

BISHOP RESTARICK informs us that he has heard that a person, calling himself RICHARD R. ELLISON is going about in this country stating that he belongs to the Missionary District of Honolulu. "No such person," says the Bishop, "either belongs now, or ever did, belong to Honolulu. Nor do I find his name in the Church Almanacs. I never heard of him. No one here has ever heard of him."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to by or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ALL SAINTS' SCHOOL, Sioux Falls, S. D., wishes an experienced teacher of Mathematics. Churchwoman, college trained, missionary spirit. Address: PRINCIPAL.

WANTED—Partner in boys' boarding school. New York State. Address: "PARTNER," care LIVING CHURCH, Milwaukee.

WANTED—WOMEN, to take training for deaconesses, missionaries, or parish workers, at the Church and Deaconess Home of Min-

nesota, 587 Fulton Street, St. Paul, Minn., a home for aged women and training school for deaconesses. The full course covers two years of instruction, including six months of hospital training. Apply to Rev. C. EDGAR HAUPT, warden.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

INCREASE YOUR INCOME, serving the Church. Write: ANCHOR PRESS, Waterville, Conn.

CHOIR EXCHANGE—Churches paying $750 and upwards can have the finest organists in the country to select from by writing to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York. Soundly equipped men and women from $300. Telephone: 3449 Chelsea.

WANTED—Unmarried Priest or Deacon, for Cathedral church on the Pacific Coast; $900 and excellent rooms. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER wishes a change to well equipped parish, having modern organ and male choir. References as to ability, experience, and character. Recitalist, etc. "VOX CELESTE," care LIVING CHURCH.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 889 Richards St., Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

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IF YOUR BOY would like a farm, I offer him the oportunity to secure good land—$12-$15—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. Address: ARCHDEACON CHASE, Shell Lake, Wis.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

JAMESTOWN EXPOSITION—Good, convenient rooms in clergyman's house, $1.00 per day. Address: 199 Duke St., Norfolk, Va.

FINEST ACCOMMODATIONS: large outside rooms and bath; on car line to Exposition; select location. Lodging, $1.00 per day each. S. S. Phone 1467. Reference: Rev. E. W. COWLING. MRS. J. J. OTTLEY, 109 Main Street, Berkley Ward, Norfolk, Va.

FINANCIAL.

WANTED—Young Churchman, mainstay of widowed mother, is in urgent need of loan of $500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxiliary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

NOTICES.

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

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THE CHURCH AT WORK

PROPOSED CATHEDRAL FOR HALIFAX, NOVA SCOTIA.

CHURCHMEN of Nova Scotia are planning on a large scale for the erection of a suitable Cathedral in the see city of Halifax. Plans have been drawn by Messrs. Cram, Goodhue & Ferguson of Boston, and the outside elevation is shown in several views herewith.

PROPOSED CATHEDRAL FOR HALIFAX, NOVA SCOTIA. VIEWS FROM THREE SIDES.

The opportunity for the erection of this Cathedral came in a strange way. In the early seventies there was a movement towards securing an adequate Cathedral, and during the years since, the matter has not been forgotten. Indeed, a considerable fund has slowly been accumulating for that purpose. Bishop Binney, whose long episcopate extended from 1851 to 1887, was much interested in the matter, and St. Luke's parish church was chosen as a Pro-Cathedral, which purpose it served until it was destroyed by fire some sixteen months ago. Instead of rebuilding on the lines adopted in the tentative plan for the Pro-Cathedral, it is now proposed to unite St. Stephen's with St. Luke's parish and form a new corporation to be known as All Saints' Cathedral. A site for the Cathedral church has been obtained in a locality central to both the former parishes, and the fund for the erection of the Cathedral derived from that originally raised by Bishop Binney, the insurance on St. Luke's Church, and other sources, amounts to about $91,000. As the first construction, which will consist of the chancel, crossing, and three bays of the nave, will cost $100,000, and the cost of the site and incidentals will add about $25,000 more, it is necessary now to raise some $34,000 in order to proceed to that extent. The Bishop of Nova Scotia, together with the dignified committee of clergy and laymen of the diocese, appeals for subscriptions to increase the fund to that amount.

The dimensions of the finished building are roughly as follows: Interior length of nave from narthex wall to chancel arch, 135 feet; width of nave from face to face of piers, 29 feet; length of chancel, 80 feet; width, 26 feet; width at crossing, 72 feet; height of nave from floor to under side of apex of roof trusses, 64 feet; height of chancel, 54 feet. Exterior height from approximate grade to ridge line of nave roof, 68 feet; height of central tower, 132 feet; width of central tower, 40 feet; exterior width of nave and aisles, 58 feet; extreme width of building, taken at transepts, 86 feet; extreme length, 255 feet.

In addition to the various sacristies, offices, etc., a small chapel has been incorporated for early celebration of the Holy Eucharist, Lenten services, etc., while beneath the sanctuary a small crypt is provided. This would serve as a mortuary chapel and possibly as a burial place for high dignitaries.

BISHOP ACCEPTS CHURCH IN PARIS.

THE Bishop of Honduras, Central America, has announced his intention to resign his see in order to accept the charge of the Rue d'Aguesseau Church in Paris that is connected with the British Embassy. In the correspondence concerning the call, the Bishop took the advice of the Bishop of London, who felt that it was wise for him to take the position, especially as it would afford him the opportunity for episcopal work in France. A meeting of the diocesan Synod was held in Belize recently at which the Bishop made known his intention, though at the urgent request of the Synod, conveyed unanimously by a resolution, he will defer the change, should it seem feasible to do so, until the beginning of another year. Much regret was expressed at his approaching departure.

The Bishop took the opportunity to explain what must be the course of the diocese in filling the vacancy in the episcopate. According to the canons, the Bishop makes his resignation to the Archbishop of the West Indies, who at the present time is also Bishop of Jamaica, and on notification by the latter, the diocese has the option either of choosing a successor or of deputing such choice to the Committee of Reference in England, or to the Archbishop of the West Indies together with any other committee appointed by the Synod. The Bishop's judgment being unanimously requested, he stated that while he should not have ventured to give advice concerning the appointment of his successor except on such unanimous request, yet it was his judgment that a committee might well be appointed to fill the vacancy, and to consist of the Archbishop of the West Indies, the Bishop of London, Bishop Montgomery (of the S. P. G.), the Dean of Peterborough (of the C. & C. C. S.), and the retiring Bishop of Honduras. The Synod was not at that time in position to determine the matter, the resignation not yet being in effect, but from the sentiment generally expressed it appears probable that such action will be taken.

The Bishop of Honduras is the Rt. Rev. G. A. Ormsby, D.D., who was consecrated for the purpose on December 28, 1893. His jurisdiction is that of the British Colony of Honduras, in addition to which he also has supervision of the Caribbean coast of South America and exercises on behalf of the Church in the United States episcopal jurisdiction in the Panama Canal zone. His relations, therefore, though primarily to the Church of England, are to that extent with the American Church as well. Bishop Ormsby has made several trips to the United States.

GIFTS TO ST. ANDREW'S, MANITOU.

ON ST. PETER'S DAY, 1880, the corner-stone of St. Andrew's, Manitou, Colo., was laid by Bishop Spalding. The foundation, after being exposed to the weather for several years, was taken away and the basement filled with earth. Services were held in the old frame building. Two years ago a new foundation was laid on the same site and a handsome stone church erected. St. Peter's day this year was marked by blessing two Frampton windows—The Presentation and The Purification, gifts of Mr. W. A. Bell and family of Bletchingly, Eng. At the celebration were present several who were present at the laying of the first corner-stone tweny-seven years ago. Mrs. W. A. Bell was among the number. At the same time gifts of burse and veil and stole, made by a guild of native workers in Japan, were presented.

MEMORIALS IN A WESTERN CHURCH.

ST. PAUL'S CHURCH, Walla Walla, Wash. (Rev. Andrew Bard, rector), has been enriched and beautified by two handsome stained-glass windows by Geissler of New York, given by Senator and Mrs. Levi Ankeny, in memory of their daughter, Charity, and a finely carved oak altar in memory of the late Senator Nesmith, Mrs. Ankney's father. The north window represents Faith, the figure of a young woman walking by the sea of doubt; the south window portrays Christ blessing her.

LEGACY TO WASHINGTON CATHEDRAL.

THE sum of $2,000 is bequeathed to the convention of the Church in the diocese of Washington, toward the endowment of a school of Church Music in connection with the Cathedral, by the terms of the will of Mrs. Maria Williams, dated May 31, 1899, and recently offered for probate. The gift is for a memorial to Phoebe W. McCulloch, Capt. Samuel W. McCulloch, and Charles Alfred Williams, respectively mother, brother, and stepson of the testatrix.

THE CLEMENS MEMORIAL WINDOW.

THE CHURCH of the Transfiguration, Norfolk, Conn., has received a memorial window, just put in position, in memory of Mrs. Clemens, the deceased wife of Samuel L. Clemens (Mark Twain). It is the gift of their daughter, Miss Clara Clemens. The cost was met by the proceeds of a concert given last summer, at Norfolk, at which Miss Clemens made her first public appearance as a singer. The Church of the Transfiguration is under the care of the Archdeacon of Litchfield, and is open for services only during the summer.

MARRIAGE OF A PRIEST.

THE WEDDING of the Rev. Francis Buckner Boyer, curate at the Church of the Advent, Boston, and Miss Catherine Elizabeth Gardner was solemnized at St. Mark's Church, Southboro, Mass., the forenoon of June 29th, and among those who witnessed the ceremony were a number of the members of the Catholic Club. The bride had a single attendant, Miss Helen Sears, and the bridegroom was attended by his brother, Herbert Boyer of Philadelphia. The ceremony was solemnized by the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, assisted by the bridegroom's father, the Rev. Samuel H. Boyer, rector of the Church of the Holy Spirit, Philadelphia. Taking part in the service was the choir of men and boys from the Advent parish, with whom the bridegroom is a great favorite. Early in the morning there was a special celebration of the Holy Eucharist for the bride and bridegroom and the members of the families, the celebrant being the Rev. William B. Stoskopf, curate of the Advent.

The bride is the daughter of Mr. and Mrs. George P. Gardner, prominent communicants of the Advent parish, as well as intimately identified with the Southboro parish, which was made possible through the energy and generosity of the bride's grandfather, the late Mr. Burnett. The bridegroom is a graduate of Haverford College, the University of Pennsylvania, and the Philadelphia Seminary, and was ordained by Bishop Whitaker. Before coming to Boston as one of Dr. van Allen's assistants, he was at St. Mark's mission in New York, where he did a lasting work.

TEXAS CHURCH OPENED.

THE NEW Church of the Good Shepherd, Terrell, Texas, was formally opened on Sunday, June 2nd, by the Rt. Rev. A. C. Garrett, D.D., Bishop of Dallas, assisted by the rector, the Rev. H. W. Robinson, and the Rev. H. H. Johnston of Cleburne. The fine two-manual pipe organ just installed, was used. Mr. J. W. Gratian, its builder, presided at it, and both the organ and the large vested choir rendered music of a superior order. At the close of this service, the Bishop dedicated the church and the numerous memorials which had been placed therein.

CHURCH OF THE GOOD SHEPHERD, TERRELL, TEXAS.

The new church is of brick and stone, of Gothic architecture, cruciform in shape, and having an imposing tower on the southeast corner. The roof is open-timbered, with heavy trusses and rafters finished in dark oak to harmonize with the rest of the woodwork. The rich coloring of the many memorial windows adds greatly to the beauty of the interior. The memorials dedicated were seven windows, illustrating consecutive scenes in our Lord's life. Commencing with the "Annunciation," given by the Grinnan family in memory of their mother, there follows "The Nativity," given by Miss Martha Griffith, in memory of her parents. The next is "The Transfiguration," donated by the Muckleroy Brothers in memory of their parents. Then follows the "Open Tomb," given by Mr. Benjamin Hodges in memory of his wife. After that, "Mary Magdalene and Our Saviour," given by the Roberts family in memory of their parents. The subject of the chancel window is the "Ascension," and it is in memory of the Rev. John Portmess, founder and first rector of the parish. Another window, not included in this plan, is "Christ Knocking at the Door," given by Mrs. Angus Alexander in memory of her husband. Corresponding to this is a window, "The Good Shepherd," taken out of the old church, given by the children of the congregation some years ago, in memory of the Rev. A. O. Taylor, a former rector.

The altar, a handsome quarter-sawed oak one, a memorial to Dr. C. J. Smith, is given by the Cartwright family, represented by his daughter and grandchildren.

Other gifts include a large brass processional cross from the Sunday School; brass alms bason, brass lectern, quarter-sawed oak seats and prayer desks, altar linen, etc. The total cost of the building and furnishings exceeds $12,000.

By a happy coincidence the church was opened on the third anniversary of the pastorate of the present rector, the Rev. H. W. Robinson, to whose untiring energy and fervent prayers the parish is indebted for this handsome new church. This is the second church built by Mr. Robinson during the last five years, the other being Holy Cross, Poplar Bluff, Mo.

THE LONDON PAN-ANGLICAN CONGRESS OF 1908.

THE MINDS of Churchmen are gradually disabused of the idea that the Congress will be a missionary congress only. It is true that it will be in part a missionary congress. But it will be very much more. An enumeration of the principal sections of the programme and of those who have consented to act as secretaries of these sections amply demonstrates this fact. The Church and Human Society has as secretaries, Mr. John Carter of the Christian Social Union and Dr. T. C. Fry, headmaster of Berkhampsted School; The Church and Human Thought has Archdeacon Cunningham, D.D.; The Church's Ministry has Canon Bullock-Webster; The Church's Ministry in Non-Christian Lands has Mr. Eugene Stock and Mr. R. Maconachie; The Church's Missions in Christendom has the Rev. R. T. Gardner, secretary of the Council for Service Abroad; and The Anglican Communion has Bishop Montgomery as secretary.

The Women's Committee is actively at work. Its chairman is Mrs. Creighton. Another recent appointment is that of Captain W. V. Anson, R.N., late captain superintendent of the Greenwich Hospital Schools, as assistant secretary. His experience will be of value not only in the congress office, but also in addressing meetings. Donations towards the thank offering are already being paid in.

The first edition of a preliminary handbook—25,000 copies—having been exhausted in three weeks, a second and revised edition

has now been published. The question of the issue of a Congress Hymn Book is under consideration. Specimens of literature and all information as to the Congress may be obtained from the secretary, the Rev. A. B. Mynors, the Church House, Dean's Yard, Westminster, S. W.

HARTFORD ARCHDEACONRY.

THE ANNUAL MEETING of the Hartford, Conn., Archdeaconry was held on Thursday, June 27th, at Grace Church, Windsor (the Rev. Frederick W. Harriman, D.D., rector). The Holy Communion was celebrated by the Archdeacon, the Rev. Harry I. Bodley of New Britain, assisted by the rector. The sermon was preached by the Rev. Jesse E. Heald of Tariffville. The present Archdeacon was nominated, to the Bishop for reappointment for a term of four years. The Rev. William J. Brewster of Warehouse Point, a brother of the Bishop, was reëlected secretary, and Mr. Charles H. Lawrence of Hartford, treasurer. Reports of missionary work were received from the missions and aided parishes. The matter of effort among the foreign population was referred to a special committee. This is a line of work suggested by the Bishop in his recent address, to the Convention. A committee was also appointed to confer with the Bishop in the establishment of services in Hartford, on or near Albany Avenue. There appears to be an opening of promise in that section of the city. Much interest was manifested at the meeting in the growth of Grace chapel, Parkville, a suburb of Hartford. The apportionments were laid upon the several parishes for the ensuing year, and aid granted where application was made.

HOW THE FOURTH OF JULY WAS CELEBRATED.

THE PARISH of St. Paul's, Ashippun, Wis., in the diocese of Milwaukee, is a distinctly rural parish in a farming community. On the Fourth of July the Ladies' Guild made a picnic for the Sunday School children on the rectory grounds. The men of the parish gathered at the same time and united in repairing and improving the rectory. New shingles were put on where needed and the entire outside of the building was painted. They propose to gather again soon and put a second coat of paint on without unnecessary delay. There is the old English God's Acre around the church, where the dead of the parish are buried, and as it was found difficult to find anybody to take care of the grounds, the people themselves recently turned out *en masse* and with willing hearts and effective hands placed the grounds in fine appearance. There is no permanent rector at present and no increase in numbers of parishioners, owing to the new generation moving away from the farms, but yet there is a growth in the parish endowment, as the faithful people remember it in their wills. The church itself is dedicated as a memorial to the early and long-time pastor, the late Rev. Lewis A. Kemper, D.D.

A SIOUX INDIAN ORDAINED.

ON THE morning of the Fourth Sunday after Trinity in Emmanuel chapel, Cheyenne River Mission, Eugene Standing-Bull was ordained deacon by the Rt. Rev. Frederick F. Johnson, D.D., Assistant Bishop of South Dakota. The candidate was presented by the Rev. Ed. Ashley, under whose direction he has worked for many years as a catechist. The sermon was preached by Bishop Johnson, through the Rev. Mr. Ashley as interpreter, and the charge to the candidate was given by the Rev. Mr. Ashley. With exception of a half dozen white visitors, the large congregation, which completely filled the chapel, was composed entirely of Indian men and women. The Rev. Eugene Standing-Bull will continue to minister in the Cheyenne River Mission under the direction of the Rev. Ed. Ashley. The ordination of Mr. Standing-Bull, who is a native Sioux Indian, increases the number of native Indian clergy in South Dakota to sixteen.

CHURCH CONSECRATED.

ON SATURDAY, June 22nd, the Rt. Rev. the Bishop of the diocese, consecrated the Church of the Good Shepherd, Shelton, Conn., in the presence of a large congregation and a number of the clergy. The procession entered the church chanting Psalm 24. The Rev. James H. George of Newtown read the sentence of consecration, and Mr. John H. Barlow, senior warden, the instrument of donation. Morning Prayer was read by the Rev. E. B. Schmitt of Ansonia, the Lessons being read by the Rev. S. B. Buckley of Waterbury and the Rev. Kenneth Mackenzie, Jr., of Westport. The Bishop was assisted in the Holy Communion by Archdeacon Booth and Archdeacon Buck. Eighteen clergymen were vested and in the chancel, the Bishop was the preacher. The clergy and guests were entertained at the home of the Misses Shepard Nichols.

CHURCH OF THE GOOD SHEPHERD, SHELTON, CONN.

ARCHDEACONRY OF OGDENSBURG.

THE SPRING CONVOCATION of the Archdeaconry of Ogdensburg was held in St. Luke's Church, Saranac Lake (the Rev. Walter H. Larom, rector), on June 18th and 19th.

The services began with Evensong on Tuesday evening, the Rev. R. M. Sherman of Potsdam taking the office and the Rev. C. V. Kling, the lessons. The Rev. H. P. LeF. Grabau of Plattsburg delivered a very interesting and helpful sermon, the basis of which was the latter part of the Gospel for the Third Sunday after Trinity. The congregation was evidently warmed to renewed missionary thought and work.

On Wednesday morning at eight o'clock there was a celebration of the Holy Communion, the Rev. D. B. Patterson of Norwood, celebrant, assisted by the Rev. C. V. Kling of Waddington and the Ven. W. H. Larom of Saranac Lake. At ten o'clock the Rev. Canon Schlueter of All Saints' Cathedral made the Quiet Hour one of sacredness and blessing.

After luncheon, the Archdeacon, the Rev. Walter H. Larom, called the business session to order. After two hours of interesting discussion and transaction of business, the meeting adjourned to reassemble for the Sunday School Conference at "Birch Lodge," the beautiful summer home of Mr. Arthur Moier on Colby Pond near Saranac Lake.

At eight o'clock in the evening the conference on Sunday School Work was opened by the Rev. E. L. Sanford of Ogdensburg. It was obvious why he is a member of the Diocesan Sunday School Commission. He not only outlined the work of the Commission and courses of study in his usual clear and interesting manner, but also described the adaptation of the plan to the Sunday School of his parish. The large number present were united in their expression of appreciation of the helpful and forceful presentation of the subject. The Rev. R. M. Sherman of Potsdam presented suggestions for Kindergarten work as outlined by the kindergarten teacher in the Potsdam Normal School and in force in the Sunday School of Trinity Church. After refreshments, the spring convocation of the Archdeaconry of Ogdensbury closed. It was the united opinion of all present that of all the pleasant and profitable convocations at Saranac Lake, this, although it could not be more pleasant than others, was the most profitable.

THE REV. DR. ALSOP IN HONOLULU.

THE BISHOP OF HONOLULU and his clergy and lay workers were thrown into consternation on the arrival of the *Korea* from Japan on June 21st by the information that the party had decided they could not stay over. It had been found impossible to secure any promise of accommodation for either the *Korea* or the *America Maru*, and Dr. Lloyd was unwilling, owing to the condition of Mrs. Lloyd's health, to run the risk of leaving Honolulu on the *Sierra*, which sailed on June 27th. The Bishop and others were greatly pleased when Dr. and Mrs. Alsop said they would stay if it would relieve the situation. All were very thankful to Dr. and Mrs. Alsop for this kind offer.

Beginning with Friday the days were full of work for Dr. Alsop. On June 21st he attended the exercises of St. Peter's School. The next day he was present at the meeting of the Convocation. On Sunday he was present at the Hawaiian service in the Cathedral at 9:30 A. M. At 10:45 he went over to St. Peter's Chinese Church and heard a part of the service there. At 11:00 he returned to the Cathedral and after service preached on the text, "They that were scattered abroad went everywhere preaching the Word." At 3:30 P. M. he addressed the Sunday Schools of the Church in Honolulu, which met at the Cathedral, and he was greatly impressed by the children of different races as they sang the hymns and marched in the procession around the ambulatory. Dr. Alsop's address was interpreted into Chinese and Japanese. At 7:30 P. M. Dr. Alsop made the address at a large meeting in the interests of the M. T. O. On Monday he was shown some of the

work of the Church in the city. St. Elizabeth, with its group of five buildings, the Seamen's Institute, with its large brick building with billiard tables, reading room, chapel and upstairs sleeping accommodations for fifty men. This is conducted in connection with the Church Missions to seamen with a lay reader at its head. For five years the total cost of the work has been raised in Honolulu and at present the institution ships all the sailors taken from the port.

On Tuesday Dr. Alsop preached the opening sermon at the annual meeting of the Woman's Auxiliary held in St. Clement's Church, and listened with interest to the addresses made by different races in the afternoon. On Wednesday afternoon he attended a meeting held in the interests of Christian education and at 7:30 P. M. made an address at St. Elizabeth's Church, where the men filled not only the men's side, but part of the women's. After the service a reception was given him in St. Elizabeth's House.

On Thursday a public reception is to be tendered Dr. and Mrs. Alsop at the Hawaiian Hotel.

REV. EDWARD RITCHIE ASSUMES CHARGE.

THE REV. EDW. RITCHIE, lately rector of St. Luke's, Newtown, entered upon his duties as rector of St. James-the-Less, Falls of Schuylkill, Philadelphia, on Sunday, July 7th, succeeding his brother, the late Rev. Robert Ritchie, D.D., who had been the incumbent for more than thirty years.

The Rev. Edw. Ritchie, like his brother, is a scholarly preacher and a Catholic Churchman. He has been rector of St. Luke's, Newtown, since 1892. After his graduation from the University of Pennsylvania he was ordained deacon in 1880, and priested one year later by the late Bishop McLaren, of Chicago, and accepted a call to St. Stephen's, Chicago, the same year. In 1881 he was in charge of St. James' Church, Dundee, and from there went to St. John's, Algonquin, Ill. He was called to St. Stephen's, Florence, N. J., in 1883, remaining in this field four years. He then became assistant at the Memorial church of the Holy Comforter, Philadelphia, serving in that capacity until 1891, when he returned to St. Stephen's, Florence, until 1892, when he accepted the rectorship of St. Luke's, Newtown. As he is unmarried, one agreeable feature is that his coming will not necessitate the departure of Mrs. Robert Ritchie from the rectory of St. James-the-Less, which has been her home for nearly forty years, and in whose beautiful churchyard lies the mortal remains of her dear husband and daughter.

BROTHERHOOD CONVENTION.

THE PROVISIONAL PROGRAMME for the International Convention of the Brotherhood of St. Andrew, which is to be held in Washington, D. C., September 25-29, has been arranged. The main functions are, as usual, the evening demonstrations and the Sunday services. Wednesday night is devoted to a preliminary Quiet Hour. On Thursday night there will be a public meeting at which the general topic, "A Man's Personal Service for Christ in his Life in the World," will be discussed by the Bishop of Kentucky and by Mr. John R. Mott, Secretary of the national Committee of Y. M. C. A. Friday night the subject will be "The Living Power of the Holy Communion." It is to be treated in three sections, of which the Bishop of Niagara will speak on "The Memorial of the One Sacrifice," the Bishop of Chicago on "Our Great Sacrifice of Prayer and Thanksgiving," and the Bishop of Washington on "The Living Union with the Ascended Christ."

The Saturday night meeting is devoted to the consideration by Mr. Hubert Carleton, editor of *St. Andrew's Cross*, of "The Boy and the Church."

The corporate Communion, which is the climax of the Convention, will, as usual, be celebrated on the Saturday morning of the session, and the Friday night devotional addresses are appropriate to it. Bishop Tuttle is to be the celebrant.

Sunday begins with Holy Communion in the various city churches, and the anniversary sermon will be preached at 9:30 by the Presiding Bishop at one of them not yet announced. At eleven the same subject will be treated in all the city churches, being "The Young Man and the Church." There will be a grand open-air meeting on the grounds of the Cathedral of SS. Peter and Paul in the afternoon, when the Bishop of London will speak on "Man's Responsibility for Man." It is anticipated that the attendance at this service will exceed that at any previous service in the Brotherhood annals. In the evening there will be a public meeting, when the Rev. Dr. McIlvaine of Pittsburgh and the Bishop of Tennessee will be among the speakers, and finally a farewell meeting in charge of Mr. James L. Houghteling, Chicago.

The most notable of the morning sessions will be that of Thursday, when the anniversary sermon will be preached, the speaker being not yet announced. Some morning speakers during the week will include the Presiding Bishop, Dean Du Moulin of Cleveland, and the Archbishop of the West Indies.

Afternoon speakers will include the Bishop of Chicago, Mr. G. A. King, 1st Vice-President of the Brotherhood of St. Andrew in England, Mr. N. F. Davidson, ex-President of the Brotherhood in Canada, the Archbishop of the West Indies, Dr. Tomkins of Philadelphia, Dean Hodges of Cambridge, and others. There will be, as usual, a number of sectional conferences on appropriate subjects. Arrangements for reduced fare to the convention, including or excluding subsequent trips to Richmond for General Convention or to Norfolk for the Jamestown Exposition, have already been made.

BISHOP GILLESPIE WITHDRAWS FROM STATE BOARD.

AFTER a long, faithful, and most efficient service as a member of the State Board of Corrections and Charities, the Rt. Rev. Geo. D. Gillespie, D.D., Bishop of Western Michigan, has felt compelled by his feeble health to resign this position. He was appointed to this service thirty years ago by the Governor of Michigan and has served continuously ever since, being chosen in later years as President of the Board. He is widely and favorably known throughout the state for his keen interest in this line of work. Not a jail is there in the diocese, and few in the state, which he has not visited. Each Thanksgiving day he has made it a rule to spend at the State School for the Blind at Flint; and each Christmas he has been at the Industrial home for girls at Adrian. In short, in all the public charity endeavors of Michigan his name is a household word, and with deep regret do the citizens of the state see him give up this work. Governor Warner has asked him to withhold his resignation, but he feels, much as he is devoted to this service, that now a man in more vigorous health should be appointed to succeed him. The Bishop is now 88 years old.

BISHOP NICHOLSON MEMORIAL.

PLANS have been tentatively accepted for the recess chancel of All Saints' Cathedral, Milwaukee, to be built with contributions from many friends in all parts of the country as a memorial to the late Bishop Nicholson. The addition will extend fourteen feet toward the north (the ritual east) of the present structure, and will be of the width of the nave between the pillars. Large windows, each divided into three lights, will face each other on the right and the left, the former of which will open on the Marshall Street side of the edifice and the latter toward the guild hall. It is hoped that these windows may be erected as memorials of the earlier Bishops of Milwaukee, as the entire sanctuary is of Bishop Nicholson. The floor which will extend into the present sanctuary as well as in the addition, will be of tile. The present altar and reredos will be rebuilt into the new sanctuary. The new organ is already in place. Should the funds permit, the present lady chapel, now screened off from the choir, will be completely enclosed, in order that fuel may be economized by heating only the chapel during the winter, on days when that will suffice for services, instead of heating the entire structure as at the present time. A need that is increasingly felt at the Cathedral is for the erection of a separate heating plant for the entire group of buildings, which, however, is not at present within view.

The chancel will be built under the direction of the Fond du Lac Church Furnishing Company. The building committee of the Cathedral consists of Dean Delany, Mr. E. F. Potter, and Mr. O. W. Greenslade.

A PORTABLE ALTAR.

A PORTABLE ALTAR for the Communion of the sick and shut-in was dedicated to its beneficent use at a service in Christ Church, St. Joseph, Mo., Friday morning, July 5th. The altar is a gift to the church from a parishioner, and bears a brass plate with a memorial inscription to "loved ones in Paradise." It was designed and made by the well-known church furnishing house of R. Geissler of New York City. The altar consists of an oak case, the size and shape of a small dress suitcase, which opens up as altar and retable. The altar furniture and Communion vessels are fitted into a velvet-lined compartment for carrying, and another compartment is designed to hold the vestments. The articles provided are a burnished brass cross and candlesticks, sterling silver chalice, paten, ciborium, and spoon, and silver-mounted glass cruets for wine and water. A beautifully embroidered red silk chalice veil and burse complete the furnishings.

OPENING OF BERKSHIRE CONFERENCE.

The opening of the Berkshire Conference on Sunday, July 7th, was marked by an ordination. For several years Mr. J. H. C. Cooper has been one of the most eloquent Methodist ministers of the Berkshire region. Last fall he applied for orders in the Church, and passed an excellent examination. On Sunday, July 7th, he was presented in St. John's Church, North Adams, by the rector, the Rev. J. C. Tebbetts, and ordered deacon by Bishop Vinton. He will become assistant at St. John's. The sermon was preached by Bishop Partridge of Kyoto. Every seat in the Church was occupied, in spite of the fact that the service lasted for more than two hours. The music was especially fine.

At a reception on Saturday night, July 6th, to mark the formal opening of the Conference, and give opportunity to meet North Adams people, Bishop Vinton, Bishop Partridge, Mayor Stafford of North Adams, Mrs. Mary E. Watson, for many years New York Diocesan President of the Woman's Auxiliary, and others, received nearly three hundred people. The rain spoiled an afternoon meeting planned for Sunday, but at night St. John's Church was filled to hear the Rev. Dr. John Fox, secretary of the American Bible Society, who has just returned from China, where he attended the Shanghai Centennial conference. For more than an hour he related scenes and incidents of this great gathering, and told how it is expected that the Church in China may be formed and that the next conference, whenever held, may not be directed from without, but be in the hands of Chinese Christians.

The regular sessions of the conference

opened on Monday. Many of the attendants of former years are present, together with new faces and friends. More men are present than last year at Northampton, and the local people are warmly interested. Between forty and fifty men are registered from about thirty cities to attend the Laymen's Assembly to be held next week.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Ground Broken for New Church.

GROUND has been broken for the new Christ Church, Bridgeport. It will be built of concrete, with natural stone trimmings and tile roof, and will thus be practically fireproof. The general design is English Gothic, and when completed will be one of the most beautiful church buildings in this section.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Fire Damage Adjusted.

THE insurance company has adjusted the damage done by fire to the Church of the Good Shepherd, Colorado City (Rev. J. H. Heal, rector). Subscriptions are being made towards rebuilding, and work will be begun in the fall. During the summer services will be maintained in the parish hall.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Notes.

THE CHURCH OF OUR SAVIOUR, Plainville (the Rev. Robert H. Burton, minister-in-charge), is about to have a parish house. A building has been purchased, which will serve a very good purpose. The cost is assumed, and there will be no indebtedness.

MRS. LOGAN H. ROOTS, the wife of the Bishop of Hankow, with her two children, are the guests of her parents, the Rev. Dr. and Mrs. John J. McCook. They will pass the summer, at the shore home of the family, at Niantic, on Long Island Sound.

TRINITY CHURCH, Waterbury (the Rev. Frederic D. Buckley, rector), observed not long ago the thirtieth anniversary of the founding of the parish. The two former rectors, the Rev. Francis T. Russell, D.D., and the Rev. Richard W. Nicou, D.D., were present, and participating. Trinity has lost by death, Mr. Arthur Dutton Noble, who had rendered long service as clerk of the parish.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Rectorship Anniversary—Summer Schedule of Services.

THE TWENTIETH anniversary of the rectorate of the Rev. Daniel Marvin of Caroline Church, Setauket, was celebrated on Sunday, June 30th. The rector reviewed the work of the parish during the past twenty years at the morning service and received the hearty congratulations of the parishioners. A reception was held in the parish house on Saturday evening, July 6th, at which the Bishop was present and made an address.

BROOKLYN parishes, with few exceptions, are on a summer schedule, shortened services being the rule, with sermons by curates or visiting clergymen. Few if any churches are closed, although in many instances nearly all the regular attendants have left town. Enough strangers are in the city during the heated term to make up good-sized congregations and, generally speaking, they show their appreciation of the open church by attending the services. At St. Paul's, St. Martin's, St. Michael's, and St. Jude's there will be a daily Eucharist all summer. In nearly all the other parishes the Eucharist will be celebrated weekly. Evening services generally will be discontinued, a service in the afternoon being substituted.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personals.

THE PARISHIONERS of St. John's at East Boston tendered the Rev. W. Dewees Roberts, the retiring rector, a large reception on the eve of his departure for Milton where he has already begun his work as rector of St. Michael's Church.

THE REV. DR. VAN ALLEN of the Church of the Advent has an active summer planned. Already he has made visits to Maine and with friends at Martha's Vineyard, returning to preach on the 7th inst. in his own parish. Then following a visit to friends in New York State, he will go to New York City to preach on the 13th at the Church of the Transfiguration. Then will follow other visits in upper New York, thence he will journey to Duluth and other cities of the West and Northwest, finally starting for the Pacific coast, provided the weather is not too warm. During July and August the Rev. Louis T. Scofield, an associate of the O. H. C., will be stationed at the Advent, and during August, while the Rev. William B. Stoskopf, the curate, is away, his place will be filled by the Rev. Mr. Wilson of Spring Hill, N. S., who is well known to the Church people of Massachusetts by reason of his good work among the miners of his district.

THE REV. BRIAN C. ROBERTS has resigned the rectorship of St. Ann's Church, Dorchester, to accept the rectorship of St. Mark's Church, Augusta, Me., whose last rector was the Rev. George F. Degen. Mr. Roberts' resignation has been regretfully received by the vestry of St. Ann's. He has not been with the parish long, coming there from Barre, Vt. He begins his new duties at Augusta early in September.

THE REV. FRANK POOLE JOHNSON, associate rector of St. Paul's Church, Boston, sailed for Europe on July 4th, for a summer's sojourn on the other side. He was accompanied by the Rev. Harry Gray of Winchester, who was lately ordained at Cambridge and who, on his return in September, will begin his parochial duties in Nevada. In the absence of the Rev. Mr. Johnson the services at St. Paul's will be conducted by the Rev. F. W. Beekman, rector of Trinity Church, Woburn.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

St. Peter's Parish Anniversary—Death of Mrs. Cullen.

ST. PETER'S PARISH observed its natal day on the following Sunday with two celebrations of the Holy Eucharist and festal music. The Rev. Professor McIlwain, warden of Seabury Divinity School, was the special preacher at the High Celebration. He preached a sermon on the life and varied characteristics of St. Peter, and made a strong plea for candidates for the priesthood.

ON THE feast of St. Peter, Mrs. W. L. Cullen passed away at St. Luke's Hospital after a long and painful illness, borne with Christian fortitude. She played the opening service of St. Peter's mission, eighteen years ago, and was organist for several years. Afterwards she organized the vested choir and was instrumental in providing the chancel and altar furniture and prominently identified with St. Peter's in its early days until compelled by sickness to resign.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Notes from Cleveland and Vicinity.

THE VEN. ARCHDEACON ABBOTT, B.D., has been commissioned by the Bishop of the diocese to deconsecrate St. John's Church, Cuyahoga Falls (Rev. William Morrow Washington, Ph.D., rector), on July 14th. The congregation has for some time worshipped in the parish house, and will immediately begin the erection of a new church. The old church will be demolished to make way for the new structure.

GRACE MISSION, Willoughby (Rev. John H. Parsons, priest in charge), has recently been presented with a handsome new Communion service in silver. The congregation is busily collecting funds for a rectory, and it is expected that work will soon begin on the new building.

THE FIRST MEETING of the Standing Committee of the diocese, since the recent election, was held on June 29th. The committee organized by electing the Rev. Frederick Burt Avery, D.D., president, and the Rev. Henry Eleutheros Cooke, M.A., rector of Christ Church, Warren, secretary.

THE REV. FREDERICK BURT AVERY, D.D., rector of St. Paul's Church, East Cleveland, will spend the months of July and August at his summer cottage at Shoreland on Lake Erie, near Painesville, Ohio.

THE REV. WALTER RUSSELL BREED, D.D., rector of St. Paul's Church, Cleveland, was recently summoned to Lynn, Mass., owing to the sudden death of his aged father.

THE COMMITTEE in charge of the canvass for funds to cover all indebtedness on Trinity Cathedral, Cleveland (the Very Rev. Frank Du Moulin, LL.D., Dean), has now secured within $10,000 of the amount actually required before the consecration can take place.

THE CHAPEL of St. James' Church, Painesville (Rev. Hunter Davidson, rector), has recently been remodelled at a cost of $2,000. The interior is now Gothic cruciform, and a chancel with altar and reredos has been fitted at the north end. The entire floor has been recarpeted and the color scheme throughout is rich and harmonious, lending dignity and beauty to the entire interior. All the windows are new except the large memorial in the nave. The two chancel windows are in memory of Miss Laura Axtell, whose thoughtful generosity made the present building possible. The east window was presented by Miss Cornelia Gray, whose untiring devotion to the parish covers a period of over fifty years. She passed to larger usefulness and rich reward on February 25, 1907. *Requiescat in pace!*

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Notes from the Diocese.

THE CHURCH OF THE ASCENSION, Broad and South Streets (the Rev. G. Woolsey Hodge, rector), has transferred the title and deeds of its property to the trustees of the diocese, the value of which is placed at $50,000.

STEPS ARE now being taken towards the erection of a suitable and commodious chapel at Eddystone, Delaware county, where two large and important industries have lately established plants, namely, the Belmont Iron Works and the Baldwin Locomotive Works. This work was begun and is being fostered by the energetic Dean of the Chester Convocation, the Rev. F. M. Tait. A complete set of chancel furniture has been secured for the new chapel by the Rev. Dr. H. L. Duhring of the City Mission.

OWING to the continued ill health of some members of his family, Mr. Erving L. Miller has been obliged to resign his position as assistant superintendent at the Sunday School of the Holy Apostles', which he has held and so ably filled for a period of ten years or more. At the session held on the afternoon of the Fifth Sunday after Trinity, the fact was made known to the school, and a loving cup presented to Mr. Miller on behalf of the teachers.

AN INTERESTING meeting of the Junior Assembly of the Brotherhood of St. Andrew was held on the afternoon and evening of Thursday, June 27th, at Christ Church, Germantown (Rev. Chas. Arndt, rector). At 5 o'clock Evensong was said in the church and a helpful sermon to boys delivered by the Rev. Dr. Tomkins. After lunch a conference was held in the evening, quite a number of lads giving their views and opinions upon the subject, "The Brotherhood Boy in the Church and in the world." About 130 boys were present.

DURING the past week St. Mark's Church, Locust and 16th Streets lost a faithful and useful parishioner, Dr. F. H. Getchell. The Rev. Dr. Mortimer officiated at the burial on Saturday, June 29th. Gloria Dei Church likewise lost a valued friend and parishioner in the person of Mrs. Louisa T. Simpson, a descendant of the celebrated artist, Benjamin West. The burial was at Old Swede's Church, on Monday, July 1st, the Rev. Snyder B. Simes, the rector, officiating.

AFTER a rectorship of forty years at Calvary Church, Germantown, the Rev. Dr. J. De Wolf Perry's connection with the parish in that capacity ceased on July 1st. Dr. Perry sent his resignation to the vestry in February last, naming July 1st as the date on which it was to take effect. Both vestry and congregation urged strongly the reconsideration of his decision, but he declared that forty years of service in one church was enough for any clergyman, and, further, he needed a rest. Dr. Perry has been a very useful and representative man not only in his own parish and community, but in the Church generally.

THE CHURCH of the Holy Spirit, Snyder Avenue and Eleventh Street (Rev. Sam'l H. Boyer, rector), celebrated its seventeenth anniversary on Sunday, July 7th, with special services and an anniversary sermon at 10:30 A. M. Wonderful progress and growth has been made in this parish since its inception as a mission under the direction of the officers of the Southern Convocation.

AN ENERGETIC EFFORT is being made by the congregation and minister in charge of St. Nathanael's mission to secure $10,000 in order to receive a similar amount on condition that the first $10,000 be raised by the parishioners. The total sum is needed for the erection of suitable structures for church and parish building purposes. The location is a fine one, in the midst of a manufacturing and growing settlement.

THE REV. W. HERBERT BURK, minister in charge of the Washington Memorial Chapel at Valley Forge, has asked the Sunday Schools of the Church to contribute an offering on some Sunday near July the 4th, towards the expense of completing the chapel.

THE CLOSING exercises of St. Martin's College for Boys were held on the last Wednesday evening in June. Addresses were made by the Rev. Dr. H. L. Duhring and Rev. Chas. W. Robinson, president of the college, and prizes distributed to the boys for efficiency in different branches of manual training work. During the summer work is to be pushed towards the completion of the four-story college building, to be ready for use in September. Miss Percival, sister of the late Rev. Dr. Percival, entertains the boys during the months of July and August on her country place at Devon.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Items of Interest.

THERE HAS been a revival of the work at Wardner, Idaho, under the ministrations of the Rev. O. W. Taylor of Wallace. The church there had been practically closed for nearly seven years. On June 26th the Bishop confirmed there four adults. The new cathedral art glass windows are completed and paid for, and the Woman's Guild has carpeted the entire floor of the church. Friends of the rector of Wallace have given the handsome eucharistic lights. The deed to the property has only recently been acquired, and the outlook for Wardner and Mullan is exceedingly encouraging. The Bishop intends to place a priest in charge as soon as possible. Wardner has a population of 3,000 and Mullan, 2,500. At Mullan the church owns a large house, part of which is fitted up for the services of the Church. The guild is energetic and successful, having deposited $300 in the bank to assist in developing the work. Holy Trinity parish, Wallace, is growing so rapidly that it now demands all the time of the Rev. Mr. Taylor, so that if the work at Wardner and Mullan is to be continued, the priest should be put in charge at once.

AT THE annual meeting of St. Agnes' mission, Spokane, on Easter Monday, it was decided to change the name to St. John's Church, and to acquire a new location more central for the work. A location seven blocks north, being on the corner of Cincinnati Avenue and Montgomery Street, consisting of three lots, has been purchased, and the chapel moved and placed on the alley, leaving sufficient room for the prospective new church on the corner. The rectory is also to be moved, or possibly sold and a new one built. The Rev. E. W. Couper is in charge.

FOR MORE than twenty years St. Matthew's mission at Prosser has had but occasional visitations from the Bishop and other missionaries, but recently, through the efforts of the Rev. Maurice J. Bywater, rector of St. Michael's, North Yakima, who also has had charge of Prosser, which is fifty miles distant from his parish, a small church was built, paid for, and consecrated. A few weeks ago the first baptism took place in the new church, when four children were baptized. It was a service of great importance to the community, so that the little church was crowded, most of the people standing, as there were only chairs for those who brought them. The Church people from Horseheaven, eight miles away, and from the Rattlesnake country, seven miles away, drove in to be present at "The Baptizing." Prosser is quite an important point at the end of the great Yakima Valley, where it will reap the benefit of the Government irrigation scheme, which will be completed in 1908.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Work at Mattoon and Martinsville.

SOMEWHAT more than a year ago there was purchased by the Church people of Mattoon (Rev. Andrew Gray, D.D., vicar) a place of worship that had been erected for the Unitarians, a commodious and well built structure with a slate roof and well located on one of the best residential avenues of the city. The interior is now to be renovated and remodelled at a cost of some $6,000. At Martinsville, where the mission is under the same priest, a lot has been purchased adjoining the church, upon which a rectory is in course of erection. It will be of wood with stone veneer and slate roof. The addition of the rectory to the property of the Church at this point is a notable step forward. There will be no debt upon any part of the property.

GO BACK TO NATURE'S WAY.

Stop Drugs and Cure Yourself by the Simple and Pleasant Way Nature Has Provided.

The great medicinal qualities of the apple are well known, but the difficulty until now has been to get the full benefit of this fruit, because the skin and fibre are indigestible and the ordinary method of making the liquid into cider unsatisfactory, as it turns "hard" and develops alcohol.

By a new process these difficulties are overcome in Duffy's Apple Juice. This product retains permanently and in any climate without fermentation all the juice of the apple in its original condition and sweet, rich flavor, together with all the food and valuable medicinal qualities of the fruit, and eliminates all the undesirable and non-nutritious parts. It contains absolutely no preservatives, is sterilized and carbonated and makes a highly palatable and strictly temperance drink. It is not cider, and is sold in sealed bottle only.

Duffy's Apple Juice will be found invaluable to those who suffer from rheumatism and gout, for it drives the uric acid out of the system, it purifies the kidneys, makes the liver active, enriches the blood and corrects any tendency to eczema or skin disease. It cures constipation, keeps the bowels in a free and healthy condition and the stomach in perfect order.

You will have the health that nature intended you to have if you drop drugs, which so often do more harm than good, and go back to nature's way and use this pure, invigorating, stimulating, and natural fruit tonic.

Duffy's Apple Juice may be used as a table drink or at any time when thirsty. If it is used regularly each day it will keep you in health. It invigorates the system, refreshes the brain and body and brings the glow of health to the cheek. It may be drunk with perfect freedom by young and old.

There are many clergymen and presidents of temperance organizations who would like to satisfy themselves as to the merits of Duffy's 1842 Apple Juice and know of a pure, wholesome, non-alcoholic beverage which they can safely recommend. Upon application the manufacturers will gladly send a large bottle, absolutely free of charge, upon receipt of their name and address, together with the name of the church or temperance organization with which they are connected.

Try a case of it and see what a difference it will make in your physical and mental welfare in a week's time.

The American Fruit Product Company also manufactures Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage, a pleasant and healthful drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs.

ON THE HOLY SPIRIT.

St. Andrew's Cross says:

"This little volume* consists of six sermons preached during the Lent of 1906, with the following subjects: "The Temple of God"; "The Living Water"; "The Fire of God"; "The Breath of God"; "The Finger of God"; "The Unction of the Holy One." Bishop Hall is always very clear, very direct, and deeply spiritual. Most people unfortunately have a very dim and hazy idea about the personality of the Holy Spirit. Bishop Hall's book will give one some very definite and clear-cut ideas as to the place and work of the Holy Spirit."

* *The Work of the Holy Spirit.* Illustrated by New Testament Symbols. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. 8x5. pp. 88. Milwaukee: The Young Churchman Co. 95 cents net, postpaid.

CANADA.

Notes from the Dioceses.

Diocese of Toronto.

ARCHBISHOP SWEATMAN has been holding confirmations in the country parishes during the last two weeks of June. A large class was confirmed in St. Alban's Cathedral, Toronto, June 25th.—A NEW parish has been formed in one of the suburbs of Toronto, a piece of land having been purchased by the Church Extension Committee upon which to build a church. The Ven. Archdeacon Sweeny presided at the meeting held to form plans for the church building.

Diocese of Huron.

DURING the visit of the Rt. Rev. Dr. Ingram, Bishop of London, to the diocese, next September, a banquet will be held in his honor, at which the Primate, Archbishop Sweatman, is expected to be present, as well as the Bishops of Montreal, Ontario, Huron, and Niagara.—THE Rev. Rural Dean Hicks has been appointed Canon of St. Paul's Cathedral, London, by Bishop Williams, to take the place vacant by the departure of Canon Farthing from the diocese to become Dean of Ontario and rector of St. George's Cathedral, Kingston.

Diocese of Montreal.

BISHOP CARMICHAEL, since his return from Europe, has been holding confirmations in the eastern township parishes. At the early Communion service in St. James' Church, Bedford, June 27th, all the newly confirmed (together with many older communicants) made their first communion, the Bishop celebrating.—IN THE course of a sermon by the Ven. Archdeacon Ker, in Grace Church, Montreal, June 30th, he made a strong plea against mixing personalities with politics. He said: "There are two cardinal qualities that we have a right to look for in legislators and public men, *viz.*, integrity and capacity." Dr. Ker also paid a warm tribute to the devotion of the missionaries sent out from France to the Indians in the beginning of Canadian history.

Diocese of Ottawa.

A SPECIAL SERVICE is to be held for the dedication of the beautiful stained glass window, placed in Christ Church Cathedral, Ottawa, in memory of Mrs. Rowley and her son by the husband and father.—MUCH interest was shown in the address given by Miss Wood, secretary of the St. Barnabas' Guild for Nurses, London, England, at a meeting in the Lauder Hall, Ottawa, in the end of June. Words of welcome were spoken by Canon Kittson of Christ Church Cathedral, and others of the clergy.

Diocese of Calgary.

THERE WAS a celebration of the Holy Communion in the pro-Cathedral, Calgary, at the opening of the diocesan Woman's Auxiliary, in June. Bishop Pinkham was celebrant. It is only three years since this branch of the Woman's Auxiliary was inaugurated, and the reports are very encouraging, though the honorary president, Mrs. Pinkham, regrets that more parochial branches have not been formed. A purse of gold was presented to Mrs. Pinkham from ladies in the diocese, in recognition of her eighteen years of loving service among them.

THE man with a sense of vocation works not for achievement but for obedience, and rests not when he is tired but when he is told; and though his work may be unrewarded, it will be utilized. He gives himself up to God in confidence that the Maker of the human soul alone knows the capabilities of His own instrument, and can alone bring out its music. And he is justified by the result.—*Dr. J. R. Illingworth.*

IT IS NOT so much great talents that God blesses, as great likeness to Christ.

Educational

SEWANEE SEMI-CENTENNIAL.

THE University of the South at Sewanee, Tenn., has just closed a most interesting week, during which there took place the fiftieth anniversary of the organization of the great institution and the thirty-ninth annual commencement exercises. The semi-centennial celebration, which reached its crowning climax on University day, June 27th, attracted a large number of visitors, including thirteen Bishops of the Church, about forty clergymen, most of the trustees, besides the larger number of visitors, who came as spectators from all sections of the country.

The Right Rev. Bishops present were the Right Rev. Daniel Sylvester Tuttle, S.T.D., LL.D., of Missouri, Presiding Bishop of the Church; the Rt. Rev. Edwin G. Weed, D.D., of Florida; the Rt. Rev. David Sessums, D.D., of Louisiana; the Rt. Rev. C. Kinloch Nelson, D.D., of Georgia; the Rt. Rev. William C. Gray, D.D., of Southern Florida; the Rt. Rev. Thomas F. Gailor, D.D., of Tennessee; the Rt. Rev. Joseph Blount Cheshire, D.D., of North Carolina; the Rt. Rev. Lewis W. Burton, D.D., of Lexington; the Rt. Rev. Theodore DuBose Bratton, D.D., of Mississippi; the Rt. Rev. Robert Strange, D.D., of East Carolina; the Rt. Rev. Charles E. Woodcock, D.D., of Kentucky; the Rt. Rev. Albion W. Knight, D.D., of Cuba; and the Rt. Rev. W. L. Gravatt, D.D., Coadjutor of West Virginia.

The graduating exercises of the senior class took place on Tuesday morning, June 25th, at 10 A. M. Those who received the degree of Bachelor of Divinity were the Rev. Lyttleton Edmunds Hubard, B.A.; Hope Henry Lumpkin, B.A.; Wilmer Smith Poyner, B.A., of Mt. Hebron, Alabama; Henry Wilmer Ticknor of Columbus, Ga., received the degree of Graduate in Divinity. The Rev. John Calvin Goodman of St. Francisville, La., and George Boggan Myers, LL.B., also finished a three years' course in the theological department.

On the Fourth Sunday after Trinity the Rt. Rev. Davis Sessums, D.D., preached a sermon on the relation between the Church and the University.

In the afternoon of the same day, a memorial service was held in All Saints' Chapel, the new University chapel, which is still uncompleted. Bishop Gailor, in a short address, lauded the indefatigable energy of the Rev. Dr. William Alexander Guerry, chaplain of the University of the South and also its professor of homiletics, to which was entirely due the idea and construction of All Saints' chapel. Dr. Guerry is now at the bedside of the Rt. Rev. Ellison Capers, Bishop of South Carolina, to which diocese he was recently elected Bishop Coadjutor. After this service, the congregation then removed to the historic corner-stone, where stimulating addresses were made by the Presiding Bishop and Dr. William M. Polk, medical dean of Cornell University and son of the late Bishop Polk.

However, the flower of the week was University Day. The exercises took place at St. Augustine's Chapel. The full, vested choir of Christ Church Cathedral, Louisville, Ky., was followed by the Bishops, the clergy, and the laity. In the absence of the Presiding Bishop, the Right Rev. C. Kinloch Nelson, Bishop of Georgia, wore the Chancellor's robes. Bishop Capers of South Carolina had been so ill, that he could not be present officially as the Chancellor of the University. Vice-Chancellor Dr. B. Lawton Wiggins, with Governor Malcolm R. Patterson of Tennessee.

Orations and addresses were delivered by Dr. Ira Remsen, president of Johns Hopkins University; the Rev. William Porcher Du Bose, S.T.D., D.C.L., Chancellor Dr. James H. Kirkland of Vanderbilt University, Nashville, Tenn.; Professor Edwin B. Craighead of Tulane University, New Orleans; Professor Francis H. Smith of the University of Virginia; Professor George Rice Carpenter of Columbia University; and His Excellency, Malcolm R. Patterson, the Governor of Tennessee.

The degree of Doctor of Divinity was conferred upon the Rev. Prof. William Alexander Guerry, the Ven. Hudson Stuck, Archdeacon of Alaska; Rev. C. Breckinridge Wilmer of Atlanta, Ga.; Bishop A. W. Knight of Cuba; Bishop Charles E. Woodcock of Kentucky; and Bishop W. L. Gravatt of West Virginia. The degree of Doctor of Civil Laws was conferred upon the following: The Rev. Robert Afton Holland, S.T.D., of St. Louis, Mo.; Rev. William Porcher Du Bose, M.A., S.T.D., dean of Sewanee's theological department; Miss Laura Drake Gill, dean of Barnard College, New York; Professor George Rice Carpenter of Columbia University; President Ira Remsen; President Edwin B. Craighead; Dr. Francis H. Smith; Governor Patterson; President J. W. Abercrombie of the University of Alabama; President Thomas Fell of St. John's College, Annapolis, Md., Captain Albert T. McNeal, dean of the law department in the University of the South.

BRUNOT HALL, SPOKANE, WASH.

COMMENCEMENT WEEK at Brunot Hall, the Diocesan School for Girls of Spokane, passed off most successfully in spite of a cold and disagreeable rain. On Sunday, June 9th, the baccalaureate sermon was preached by the Bishop of Spokane in All Saints' Cathedral.

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Monday and Tuesday were given up to the social functions of the school, the parents and guardians of the pupils taking part in the graceful festivities. The commencement exercises proper occurred on Wednesday evening, June 12th, when Professor W. E. Henry of the University made the oration on "the Educational Outlook," which was a masterly and impressive presentation of the subject.

There was a graduating class of seven, some of whom will return to take post-graduate work in the Classics, English, and Music. The past year has been the most successful in the history of Brunot Hall, the Bishop of the district and Miss Julia P. Bailey, the principal of the school, rejoice in the fact that there are more pupils available than there is room for in the present buildings. A new gymnasium has been just completed and it is hoped that the long desired and much needed chapel for the school may soon be realized.

TRINITY COLLEGE.

At the annual meeting of the corporation of Trinity College, Hartford, Conn., the Bishop of Connecticut, the Bishop of New Hampshire, and 15 other trustees were present. Karl Wilhelm Genthe, Ph.D., assistant professor of National History, for six years an instructor at Trinity, was made a full professor. Leave of absence for a year was granted to the Rev. John J. McCook, D.D., professor of Modern Languages. Edward B. Hatch, Trinity '96, president of the Johns-Pratt Company, was elected a trustee of the college. Frederick Everest Haight, Ph.D., of New York was reëlected by the alumni as a trustee.

At the Alumni meeting, Walter S. Schutz, '94, the president, presided. Prayers were offered by the Rev. Octavius Applegate, '87.

The 81st annual commencement took place on Wednesday, June 26th. The salutatorian was Frederick C. Hedrick. The honor oration was given by Henry Lathrop Thompson. The valedictorian was Philip Dougherty.

The following degrees were conferred by the president: Bachelor of Arts in Course—Ernest Cecil Biller, New Jersey; Ernest Albert Bolt, New Brunswick, Canada; Charles Gardner Chamberlain, Connecticut; Gerald Arthur Cunningham, Connecticut; Raymond Cunningham, Connecticut; Henry Boyd Edwards, Ohio; John Alfred Furrer, Massachusetts; Frederick Wamersey, New York.

Bachelor of Science in Course—Philip Dougherty, Illinois, valedictorian, with honors in philosophy, modern languages, and mathematics; Frederic Cleveland Hedrick, Florida, salutatorian; Harvey Lathrop Thompson, Connecticut, honor oration, with honors in chemistry; Percy Carlton Bryant, Connecticut; Charles Vaughn Ferguson, Connecticut; William Henry Licht, New York; William Herbert Moody, Connecticut.

Bachelor of Letters, in Course—Benjamin Henry Fairbrother, Connecticut; Eugene Evan George, Massachusetts.

Master of Arts, in Course—Rev. Marshall Bowyer Stewart, '02; Rev. Carlos Eugene Jones, '05; Clifton Culverhouse Brainerd, '06; Allen Beekman Sutcliffe, '06; Ernest Cecil Bitter, '07.

Five honorary degrees were conferred as follows: Master of Arts, *Honoris Causa*—William Bowie of the United States Coast and Geodetic Survey. Doctor of Letters, *Honoris Causa*—Rev. Edward D. Tibbits, head master of the Hoosac School, Hoosick, N. Y. Doctor of Laws, *Honoris Causa*—Hon. George W. Guthrie, mayor of Pittsburgh, Pa.

Winfred Robert Martin, Ph.D., who resigned the professorship which he had held at Trinity for twenty years, but a few months ago, to take up a wider field of work in New York, received the degree of Doctor of Laws.

The Doxology was sung, and the Benediction pronounced by the Bishop of Connecticut.

The Alumni dinner was held at the Allyn House.

CHESHIRE ACADEMY.

The annual commencement of the Cheshire School, Cheshire, Conn., took place on Thursday, June 20th. There were six boys in the graduating class.

The salutatory was delivered by William W. Buck of Cheshire, and the valedictory was pronounced by Seton Schroeder, Jr., of Washington, D. C. The oration was delivered by Murray W. Tinges of Baltimore, Md., his subject being "The Benefits Derived from Novel Reading." An essay on "The Reclaiming of the Arid Lands of the United States" was read by John Crawford of Randolph, Mass.

The new headmaster is the Rev. John Davis Skilton, who gave an address. The Benediction was pronounced by the Bishop of Newark.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

Modern Organ Accompaniment. By A. Madeley Richardson, M.A., Mus.Doc. Longmans, Green & Co. London.

There is, as a rule, so much attention paid by organists to solo organ playing, especially in this country, and comparatively so little study given to accompaniment, this new work by the distinguished author of *The Southwark Psalter*, fills a decided want. There is abundant truth in what Dr. Richardson says early in the book: "At present the art of accompaniment is, in most cases, neglected simply through want of knowledge of its possibilities. It is thought sufficient to be a skilful solo player, and accompaniment is left to take care of itself. No greater

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"Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions.

"Reflex action, co-ordination of muscles, and the special senses are all under a special course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people, nothing but harm can come from the use of such articles as tea or coffee.

"Bad, then, as this practice is, let us as physicians be aggressive in its prohibition. Do not be satisfied by answering 'No,' when asked as to its use, but let us teach the families with whom we come in contact, that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."

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mistake could be made. It is accompaniment that is the highest branch of the organist's work. This it is that requires the most careful and methodical study; this that presents opportunities for the exercise of all his skill and ability to their fullest extent; this that gives a field for the employment, not only of mere manual dexterity, but also of thought, intelligence, taste, and judgment."

But we can hardly agree with the statement that organ accompaniment is a *new* art. While it is true that the modern organ possesses mechanical advantages which enable the player to "register" with greater rapidity than was formerly possible, it is also true that these novel advantages are not absolutely necessary to the accompanist who thoroughly understands his business. We do not hear in these days of advancement in organ building many such players as were Monk, Naylor, Stainer, and E. J. Hopkins—men who literally breathed the spirit of devotion into their accompaniments. Yet these organists performed upon what would now be considered ancient organs. Accompaniment in its highest form is not a new art, but an old one, and one to which we should *return*, rather than one toward which we should advance.

The most important chapters of the work are those on Hymn Tunes; Psalm Chants; Monotones; Anthems and Services; Orchestral Arrangements; and Plainsong.

One trained in cathedral tradition will be rather shocked at the illustrations given under the head of "Ornamentation," which precedes the chapter on Hymn Tunes, and which have a distinct bearing upon it. We refer more particularly to the variations on the tune "Melcombe." But the reader should remember that Dr. Richardson is here illustrating the theory of varied accompaniment as applied to the hymn tune form in general, and not as applied to "Melcombe" in particular. Some latitude must be allowed the author in this portion of the work; his object has been to show how the materials for ornamentation can be extended and amplified, and in this he has succeeded.

The chapter on Psalm Chants is admirable. Anyone who has heard Dr. Richardson accompany his own choir at Southwark Cathedral, can readily imagine how thoroughly he has treated this division of his book. Of special practical importance to the average organist is the chapter on Monotones. The various formulae for monotonic accompaniment are given in all their varieties, and the subject is clearly dealt with.

The chapter on Anthems and Services is a very brief one, yet it contains information that is very generally needed. We are glad to see that the author insists on the reduction of organ tone in service accompaniment, (excepting of course where full organ indicated) and also upon the avoidance of what is technically known as "striking the beat." In regard to the first point he refers to the relief experienced when the organ ceases altogether. In regard to the second he says: There is one custom against which a strong protest should be raised; that is, the insertion of a pedal note when a rest occurs in the voice parts, presumably in order to help the voices to commence together.

This habit is very general, and it is fortified by the fact that in most published editions these notes have actually been printed in the score. It is a matter of tradition, not of reason and common sense. If the singers know the music there is clearly no necessity for continually giving them their note, nor for marking the beat when they have to commence. Any competent choir is quite able to start without this additional assistance, and the only effect it has is to mar the music, and make the service sound like a rehearsal. All that is required is the key note at the commencement of the movement to give the pitch once for all; after this the voices and organ should commence exactly together, the accompanist playing all the notes of his opening chord simultaneously." Here is sound advice which should be generally followed, although some writers maintain that "striking the beat" is often a perfectly legitimate and even imperative method of giving rhythmic assistance in critical places. As an exception to the general rule we might cite the chorus, "Holy, Holy, Holy," from Spohr's "Last Judgment," where the accompaniment is meagre in the extreme, and evidently intended to be of rhythmic help to the choir.

In his remarks on "Orchestral Arrangements," Dr. Richardson is very helpful and convicing. As all organists know, the usual organ score is really a piano reduction from the full orchestral arrangement. The author says, "It seems a pity that some able musician has not undertaken to provide organ arrangements for the most popular works, but until this is done the player will have, in every case, to make an arrangement for himself at the time of performance. The object of the pianoforte arranger is to present as accurately as possible a reduced picture of the full score, and rightly, too. But the arrangements are frequently by no means good, effective piano music; still less are they suitable as they stand, for performance on the organ. Much adaptation is required to render them effective on our instrument."

The principles of such adaptation are given by the author in a terse and lucid style, and here Dr. Richardson seems to be at his best. The chapter on "Plainsong" is voluminous, and the examples of varied accompaniment cover all the wants of the Gregorian enthusiast. That Dr. Richardson is one, however, we doubt very much, for he frankly states a very important truth when he says, "Plainsong is unisonal music, never intended for harmonization."

Again he says, "At the time the Plainsong melodies were written, far back in the dim past, there was no accompaniment at all, and no harmony. The old modes were purely melodic formulae, and as harmony was gradually introduced, and came into general favor, they disappeared from the scene as practical systems. The really correct way of rendering them would therefore appear to be without harmony at all; and any one taking this line consistently would be in a logically unassailable position." Of Dr. Richardson's work in general we may sum up by claiming for it a foremost position as a *vade mecum* on organ accompaniment. It should certainly be in the hands of every organist who keeps pace with his brethren.

A SOLDIER'S BOOK.*

THE *Christian Advocate*, New York City, says: **"*The Truth of Christianity*, a volume by Lieutenant-Colonel W. H. Turton, has reached the fifth edition. It is an examination of the more important arguments for and against believing in our religion. The author lays no claim to originality, but uses arguments and illustrations from all sources, making up an excellent, careful, united work commended by men of all shades of denominational beliefs. Catholics and Presbyterians, English Churchmen and Nonconformists unite in appreciation of the value of the book. His subject is divided into three parts: "Natural Religion," "The Jewish Religion," and "The Christian Religion."**

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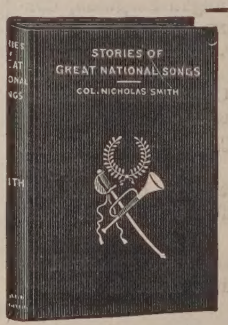

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